

Alterity in Inclusive and Integrative Learning Programmes

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Neil Peart: "The Trees"

There is unrest in the forest
There is trouble with the trees
For the maples want more sunlight
And the oaks ignore their pleas

The trouble with the maples
(And they're quite convinced they're right)
They say the oaks are just too lofty
And they grab up all the light
But the oaks can't help their feelings
If they like the way they're made
And they wonder why the maples
Can't be happy in their shade

There is trouble in the forest
And the creatures all have fled
As the maples scream 'Oppression!'
And the oaks just shake their heads

So the maples formed a union
And demanded equal rights
'The oaks are just too greedy
We will make them give us light'
Now there's no more oak oppression
For they passed a noble law
And the trees are all kept equal
By hatchet, axe and saw

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I. Introduction

Diversity has turned into a relevant topic over time. The coexistence and participation of heterogeneous groups represent an avidly discussed topic that has also reached the pedagogical field. Inclusion, as the theoretical approach that defends the participation of heterogeneity in the mainstream school, addresses this concern. However, the proposals this approach supports imply profound changes in the general school structures. It demands the reformulation of the teachers' task, the instruction of teachers, the school organisation itself and the relation to the Other, since the goal is to attend the individual learning needs of an heterogeneous group of pupils.

Therefore, many schools have not yet reached this point and are dealing with the previous proposal, which is the integration of pupils with some sort of disability or special educational needs (SEN) originated by a disability. The integration and participation of this group of pupils in the mainstream school is as varied as schools are; however, there are some general integrative learning models that can be recognised and identified. Nonetheless, many schools are experimenting with new forms of integration and inclusion in order to find a suitable project for the school. In Germany alone, the implementation of new integrative or inclusive learning programmes (IILP) is growing at a fast rate. The state of Baden-Württemberg (BW), where this survey took place, has implemented pilot projects and a unique IILP that represent this experimenting.

Whether inclusion or integration, both approaches pose a questioning of diversity; to be precise, a questioning of the kind of relation to the Other within the classroom and the common lesson. This questioning is formulated through didactics, pedagogical ethics, educational science or policies. The discussion whether the heterogeneity of pupils should be taught simultaneously at the same place and by the same teacher, and the question whether this is effective, efficient and manageable, or whether there is a unique approach for all pupils, are still on hold. However, another important question addresses the relation to the Other and how this relation can and will influence the choosing of an approach (integration or inclusion), as well as how this relation to the Other affects the pedagogical practices in the IILP. The question of the

relation to the Other also confronts Us with how life in common takes place and how the alterity to the Other is built.

Accordingly, the present investigation is an exploratory case study, since it will focus on the alterity relation to the pupils with D/SEN within four chosen cases, two of them being innovative IILP in BW and Germany. The alterity relation is also a new approach related to the integration and inclusion of the pupils with D/SEN; therefore, this investigation will explore general elements and patterns that are present in the inclusive and integrative schools. The attitudes, beliefs, opinions and pedagogical practices of the mainstream school members will be analysed to correlate them with an alterity relation to the Other. Also, the investigation will try to determine which elements of the chosen IILP represent either the inclusive or integrative approach and analyse whether these characteristics have any influence on the current alterities of the polled schools.

To address these matters, this survey will examine the current discussion about diversity. The Other is defined according to His difference when compared to Us, the observers. Therefore, the first chapter will discuss the different theories about diversity, its definition, identification and meaning in the social context. Since the focus of this investigation is on people with a disability, the analysis of diversity will concentrate on the implications of acknowledging disabled people as different. For this purpose, that chapter will present a brief review of the history of disability up to the proposals of the Disability Rights Movement and the Disability Studies. This will help to debate the statements and positions about difference and disability.

The second chapter will examine Todorov's proposal on the alterity theory to analyse the relation of the school's mainstream members to the pupils with disability or SEN (D/SEN). The alterity relation will position the pupils with D/SEN as the Other and therefore acknowledge their difference. The analysis of the alterity theory will also address the different interpretative paradigms of reality to understand the ways in which the observant views, interprets and judges the surrounding reality and the Other within that reality. Since Todorov's proposal concerning the alterity theory supported the idea of a relationship based in different axes, that chapter will go in depth into the construction of the alterity relation to the Other. Additionally, that chapter will introduce the proposal of that author regarding dialogue and life in

common and correlate both with the expectations of the IILP. Finally, an example on how the alterity relation can be interpreted will be presented and will focus on the Other's difference. The Other chosen for this example will be constructed around the pair "disability=difference".

Continuing with the theoretical body of the investigation, the third chapter will address the integration and inclusion approaches. For this purpose, there will be a short historical review of the education for disabled pupils that will lead into both these pedagogical approaches and explain their main differences. That part will also introduce elements of the inclusion that can be related to the alterity theory, the proposal of dialogue and life in common supported by Todorov. Lastly, that part will also present official data of the state of BW on the topic of the integration and inclusion approaches, namely the distribution of the pupils with D/SEN within the mainstream schools. Additionally, it will offer a general description of the IILP existing in the region.

The second section and fourth chapter of this investigation will present the empirical data. Starting with a detailed description of the investigation's procedure, which will include a general statement of the investigation's problem, it will continue with the research questions and a detailed methodological design of the investigation. The fifth and sixth chapter will present the results of the investigation and discuss the data through an interpretive paradigm.

The didactical and pedagogical approaches will not be considered for this survey, since it is an exploratory investigation and the focus will remain on the statements, beliefs and attitudes in a more general context. Nor will be the institution "school" surveyed as an organization. Again, the focus of the investigation is to shed some light on the individuals in their roles (teachers, classmates, parents towards the pupils with a disability) rather than on the structure of the whole organization regarding the pupils with disability.

The alterity theory will be presented as a social theory that helps to interpret the actions, verbal statements and attitudes of the school members towards the other. The aim is not to explain the whole functioning of organizations and to compare these with other organizations. However, the alterity theory could be used for a much deeper investigation that regarded the whole structure of the organization and the

pedagogical approaches. However, because of time issues, this survey will remain focused on the alterity relation of some chosen members with pupils with a disability in a integrative or inclusive school context.

II. The Concept of Diversity

1. Diversity: meaning, characteristics and functioning

“La diversité humaine est infinie; si je veux l’observer, par où commencer?”
(Todorov 1989:21)

Over the last few years, diversity has turned into an important topic of study mainly because today most societies are highly intercultural, which has led to the development of an approach to and an understanding and validation of diversity (Touraine, 1997). So, for both Todorov (2010) and Touraine (1997), for the most part today’s societies are and will keep on being pluricultural. “The fact remains that, nowadays, the contacts between populations of different origins (especially in the cities), migrations and travels, and the international exchange of information, are all more intense than ever before; and here is no reason why the tendency should be reversed” (Todorov, 2010:198). Therefore, the encounter with diversity and the life in common that arises as a result of the interaction in this social context are an essential part in contemporary life. Gogolin and Krüger-Potratz recognise the changing forms in which children and youngsters are growing up today, as an important cause for social cultural change. The authors refer to the significant role the family has as the primary environment where the child grows up and acquires the cultural identity (Gogolin and Krüger-Potratz, 2006:12, 14-58).

Taylor also agrees with this line of thinking, emphasizing the importance of difference and otherness for the understanding of the current societies and common life: “Never have the questions posed by difference and otherness been more pressing than they are today” (Taylor, 1987:xxi). Taylor reflects upon the sameness and difference as important aspects for the balance between being part of a community and maintaining an identity. He points out an aspect that will be further discussed in this research, which is the understanding one has of difference and how this expresses in the alterity relation to the Other¹ (Taylor, 1987).

¹ The use of the “We” and “Other” with capitals refers to Todorov’s conceptualization of his definition of alterity, as explained below.

Regarding urban social dynamics, some authors arrive at this same conclusion, arguing the existence of a patent relation between the growing world's urbanization and diversity's growth within the societies. This fact would bring either new models for the social belonging, or dislocation within urban spaces (Kihato et al., 2010:2). On this matter, Page argues that the growing diversity within cities results in more productive and innovative societies because of their diversity, but he also warns that diverse social groups can also perform poorly: "Often, their failure can be attributed to an inability to communicate or a lack of trust" (Page, 2011:10).

Together with the importance this topic nowadays has for modern life, when discussing diversity it becomes paramount to consider firstly what diversity is, how it takes place and how it works within a social organization. Secondly, it is crucial to take into account the consequences of diversity for the life in common. Thirdly, the alterity relation between the social actors determines the achievement of a life in common. Therefore, the axiological, praxeological and epistemological dimensions of alterity are key elements to understand the social encounters and interactions (Todorov, 1982 and 1989). And finally, it is essential to bear in mind the effects of the social cohesion or dislocation, so as to be able to understand the programs and policies that aim at promoting social integration. Thus, Page believes that growing diversity has an exceptional influence for the "continued flourishing societies, economies and ecosystems", but warns that too much of it can also generate chaos and inefficiency (Page, 2011:2).

The first difficulty that diversity presents for social science is its definition. Is there a definition of diversity? Or when speaking of diversity do we all refer to the same? The Oxford Dictionary defines diversity as: "the state of being diverse; a point of difference". The definition centres on the variation. Frederickson and Cline express that, "as society becomes more heterogeneous, the terms that are used to describe its diversity become themselves a focus of debate and dissent" (Frederickson and Cline, 2009:5). Authors that discuss and analyze diversity often use different concepts that denote different aspects of diversity. Some concepts underline the variation within a type: difference, heterogeneity, plurality, etc.; other concepts underline the unknown character of those acknowledged as diverse: alien, otherness, etc.; while other concepts centre on the demarcation of belongingness to a group: foreignness, collective communities, multiculturalism, etc. Therefore, the different

connotations of diversity turn the concept into a complex, and on the same time ambiguous concept, because under the different vocabularies expressing diversity the authors are focusing on different problematics related to diversity. Moreover, many authors indiscriminately utilise diversity and difference for expressing variation, the unknown character of those acknowledged as diverse and the belongingness or non-belongingness to a group.

Hence, it is appropriate to agree that diversity is a relational term that implies a speaker and an observer. Todorov (1982 and 1989) adopts the duplicity We/Other to incorporate the concept's dimensionality, to clarify from what perspective diversity is being defined or observed. These terms are going to be used in this work for the purpose of clarity. Regarding diversity, either reflecting the observations of the speaker or the observer, diversity tells us about a differentiation process We made when referring to the Other and the Other made when referring to Us. This differentiation does not necessarily imply that observations about the otherness have to be negative.

The next pressing question in the attempt to define and characterise diversity will be to identify which groups are part of the diversity. Yet by narrowing what groups belong to the diversity, questions such as the following will arise: what does it mean for a specific group to be part of diversity? Are not all people in some way or another, depending on the situation and the viewer, at some point part of the diversity?

Depending on the field of social science, researchers will understand and highlight different communities as part of diversity. Page indicates that depending on the situation, one will notice and regard diversity differently, which would explain why the various social sciences can perceive and characterise diversity in such an heterogeneous and varied manner, since their focus will reflect the observations the researcher is making (Page, 2011:Chapter 1). One example comes from urban sciences, where Kihato explores the ways in which cities are changing in order to be able to adapt themselves to plurality and encourage the participation of different collective identities in the urban spaces. In this case, the author compels the reader to widen the understanding of diversity to the urban life context (Kihato et al., 2010:4). In Kihato's view there should not only be considered, within the urban encounters, the known collective identities of race and class as diversity, but also

other different identities: “What is obvious about the increasing levels of diversity in the cities is that we need to rethink the ways in which we define differences – acknowledging that, along with race and class, growing ethnic, national, religious, gender, and sexual boundaries are demarcating urban life” (Kihato et al., 2010:2).

Another example on how diversity is perceived comes from educational science, which considered, not long ago, people with a disability as another diverse identity (Frederickson and Cline, 2009:5). This new perception on diversity could be explained thanks to the school integration and inclusion that began during the late 20th century. Nevertheless, from a sociological point of view, Erving Goffman mentioned in his work of 1963 “Stigma. Notes on the management of spoiled identity” numerous examples of people with mental illness, disabilities and other socially stigmatised groups as part of the social diversity, before even school integration was a popular topic. But those dimensions were characterised and perceived within the general society and not within school. Goffman included as stigmatised, people who were excluded and treated negatively because of their ‘diverse’ identity in the mid twentieth century. Yet what remains important is that whereas what is perceived as different might change through time, the attitudes and the alterity that result from the encounter with some specific diversities tend to have similar alterity patterns.

Kihato’s suggestion of a necessary redefinition of the diversity concept is quite interesting, because it implies that a re-observation of today’s urban life is crucial to gain a more complete perspective on how diversities coexist in the city at this moment. The diversities that were perceived in the past are not the main groups who coexist today, since new Others have become part of nowadays’ cities and metropolis (Kihato et al., 2010:2-4). In other words, the constant redefinition of diversity is necessary, because the encounter of many communities with their own identities appears to be growing. Not only this encounter appears to be growing, but also the coexistence of communities that did not coexist before.

While some authors coincide about the groups that should be considered diverse, it seems that these categorizations should be flexible depending on the social context being observed. Another thing that appears to be clear is the relational character of diversity, since there cannot be diversity without the existence of an Other who We perceive as such. This means that diversity is present in every social context, as well

as that every social group can be in one or many cases and contexts part of the diversity.

1.1. Dimensions of diversity

In this section, diversity will be examined through the dimensions in which diversity becomes evident to the observer. A definition of what diversity is, and which groups can be seen as diverse, depends on many factors, as discussed before. Social diversity has three dimensions for the observant: a cultural dimension, a dimension relating to collective identities and a visible dimension.

Frederickson and Cline also agree on the fact that diversity expresses itself through dimensions, but only recognise two dimensions: visible markers “such as race or ethnicity” and the changing views of diversity “such as handicap and disability” (2009:6). The following part will argue that even though the changing views are an interesting variable, they are not by themselves a dimension of diversity, but rather a variable that can present itself in one or all of the three diversity dimensions.

1.1.1. Cultural Dimension

When speaking of diversity, *culture* is a concept often related to and interconnected with diversity, because diversity takes place within a social system, and culture is a social system (Page, 2011). An encyclopaedic definition would define culture as a concept that refers to a general idea or to a specific group that shared common elements: “Unter **Kultur** versteht man heute im weitesten Sinne oft das, was Menschen tun, um sich in natürl. oder künst. Umwelten zu behaupten”² (Haller, 2005:29); while the encyclopaedic definition says the following about the concept of culture related to specific groups: “(Systeme kollektiv geteilter Gedanken, Verhaltens- und Ausdrucksweisen)”³ (Haller, 2005:29).

Regardless of the meaning of culture, anthropologists and ethnologists in the late nineteenth and early twentieth century tried to analyze the less known cultures at that

² “In a general sense, one would understand nowadays that culture is what people do in order to assert themselves in natural or artificial environments” (free translation).

³ “System of collective common thinking, and ways of behaviour and expression” (free translation).

time. This approach to the exotic world and their attempt to describe those cultures and social system, were firstly an effort to understand their own worlds through the looking glass of an outsider; and secondly an effort to understand the Other and his interactions (Moore, 2009:xiv). Nevertheless, what they found, besides vast examples of different social systems with similarities and variations among them, translated into many descriptions and definitions of what culture is. Those definitions cover as many aspects, as cultural and social diversity might offer (Page, 2011:16 and Moore, 2009:58). However, one of the most quoted definitions of culture belongs to Tylor, who said that any human system developed within a group is culture: “Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and other capabilities and habits acquired by man as a member of society” (cited by Moore, 2009:5). Regardless of the popularity of Tylor’s definition, new definitions have appeared and keep on appearing, because they either interpret culture differently, or because they centre on aspects that Tylor’s definition did not include (Moore, 2009:5-16). This leaves the definition of culture in the same position as the definition of diversity, which seems to depend on the aspects that are more significant and relevant for the observer.

What appears to come to sight when analyzing the different approaches of culture is their dynamic character, and how their many definitions reflect upon their innumerable features. Additionally, the different approaches reflect how culture influences the relationship between the individual and his social context. Moore considers the nature of culture and the correlation between human and society “fundamental issues with which anthropologists have struggled since the late nineteenth century” (Moore, 2009:xiv). Even though the first anthropologists centred their view on exotic and unknown social systems, it would be accurate to emphasise that even the more exotic one, was not a complete monolithic system. In other words, the described cultures were as much hybrid as any other social group today. “There are no pure cultures and no mixed cultures; all cultures are mixed (‘hybrid’, ‘cross-bred’). Contacts between human groups go back to the origins of the species, and they always leave traces on the way in which the members of each group communicate with each other” (Todorov, 2010:54-55). The Other has always been a result of its experiences with other diversities.

Transfer easily and quickly happens within an already diverse population: “diversity begets diversity” (Page, 2011:90). Mohanty agrees in this regard with Todorov, who says that there are not monolithic cultures nor monolithic collective identities “Cultures do exist, but they are not immutable or impermeable to each other” (Mohanty, 2000:63). Concerning this, Mohanty poses the question if there are different levels of foreignness rather than an “absolutely ‘foreign’ culture” (idem, pp.107).

1.1.2. Collective Identity Dimension

There is a thin line between the cultural dimension of diversity and collective identities, since a fair number of these collective identities are based on cultural elements. While cultural transfer between cultures occurs effortlessly and, according to Todorov (Todorov, 2010:54), almost unnoticed, collective identities are more rigid and resistant to changes and transfer. During the socialization process, the individual received from her social system many collective identities such as culture, language, religion and many others. An important amount of these collective identities develops during childhood and the socialization within the familiar, educational and social context. Other collective identities might be freely chosen after the socialization period and during the identity’s formation process. This last element is relevant because part of the formation process takes place in the school, and as such, the school might be an influential environment to support the formation of collective identities.

The capability to acquire many collective identities, some inherited, some chosen, turns this dimension into a transversal one, since people share the belongingness to a group regardless of their different cultural and social backgrounds (Todorov, 2010:54). In this sense, an individual is unique, but at the same time not entirely different from the Other, since both relate to the Other through collective identities. Consequently, Mohanty’s questioning about the possibility of a diversity without any similitude with other diversities, becomes very significant. The author rejects the existence of an Other, as culture or identity, that does not share any framework with others. In other words, what seems to be alien for a culture are some aspects of the Other’s culture or identity: “the culture which is more ‘foreign’ than another in one respect can possibly be less ‘foreign’ when one chooses another characteristic for

our consideration” (Mohanty, 2000:119). So, when discussing diversity, it is important to remember that diversity is not only dynamic, but this dynamism comes also from its ability to transfer characteristics and to take influence from Others. In this sense, it will be fair to say that the shared collective identities might work as bridges between Us and the Other to find more similarities rather than foreignness.

The tendency to form groups through collective identities, according to Todorov, responds to the necessity not only to belong to an inherited culture or community, but to form an identity that represents the own characteristics and interests. The collective identities help the individuals firstly to form the individual identity, but also help to develop and acquire collective representations of the social context they grow up in; to make interpretations of the social and cultural environment they live in; to have a collective memory and relate to others within and outside their social context (Todorov, 2010:53 and 57). Goffman also adds that being part of a group also plays an important role for self confidence and recognition within a social context, especially if the members of the group share the same diversity features (Goffman, 1963:32).

On the one hand, collective identities can build bridges to make the foreign less foreign thanks to a shared cultural, political, ideological or civic pattern. On the other hand, those who belong to a certain collective identity will be more resistant to changes when the cross-breeding in their own culture is occurring vertiginously. This means that since the cultural framework is changing, the fear that this might also reach the collective identity make the collective identities more resistant to changes. Todorov suggests that collective identities tend to defend their traditions, beliefs and systems, for they consider outside attempts to change them as an attack on their own individual identities (Todorov, 2010:62-65). An important part of the collective identities are transmitted by parents in infancy during the socialization process: “Collective identity works in a completely different way: it is already fully formed by the time the individual discovers it, and becomes the invisible foundation on which her identity is built. Even if, seen from outside, every culture is mixed and changing, for the members of the community that it characterises, it is a stable and distinct entity, the foundation of their collective identity” (Todorov, 2010:57).

About the necessity of belong to a community or group, Todorov interprets this as the aspiration the human being has to have a sense of belongingness and fulfilment of a social role, which is achievable through the participation within various collective identities. For that author, this also enables the human being to maintain dignity, while being accepted in her own diversity (Todorov, 2010:66).

1.1.3. Visible Dimension

Frederickson and Cline identify race and ethnicity as visible markers of diversity (Frederickson and Cline, 2009:5-6). Additionally, Goffman's research regarding this topic analyzed the relationship and influence some visual markers have with a stigmatised identity. Goffman identifies three different kinds of stigmas: physical, character and tribal stigmas, from which the first stigma is the most relevant for this section. The physical stigmas presented by the author are mainly race, deformation and disabilities. The author's contribution to this discussion is wide. However, he analyzes how the stigmas, as he calls these markers, influence the development of a damaged social identity. The author explains how many of these physical markers are often associated to a negative moral status. This interpretation of the stigma is of great importance to understand social interactions, because "by definition, of course, we believe the person with a stigma is not quite human. On this assumption we exercise varieties of discrimination, through which we effectively, if often unthinkingly, reduce his life chances" (Goffman, 1963:5). Moreover, Goffman adds that the stigmatization takes place through a theoretic construction that allows Us to validate the discrimination of the Other because of the Other's physical differences (Goffman, 1963:4).

The visual dimension acts in a different way than the collective and cultural dimensions, because it is not necessary to interact with the Other, who has visual markers, to identify him as different. A glimpse suffices to recognise the Other as different. Frequently this first quick recognition already determines an alterity between Us and the Other, since within the societies, physical characteristics are often related to stereotypes or the determination about normalcy. If the visual markers are stigmas or status symbols, part of the social interaction will be already determined even before that interaction has started. So, when an encounter occurs with someone that has a stigma, Goffman explains that in order to relate to him, one

is very “likely [...] to employ categorizations that do not fit”, resulting in an uncomfortable encounter (Goffman, 1963:19). This uneasiness will probably influence the lack of interest in trying a new encounter. Therefore We will associate some visual markers to difference, and in some cases these differences will not only rest at that, but will become a stigma. Which means, to Goffman, that We interpret these differences as something “bad, or dangerous, or weak” (Goffman, 1963:3).

In short, regarding the necessary redefinition of difference, Kihato’s proposal (see above) appears to play a relevant role for the achievement of social cohesion. Nevertheless, the redefinition itself should be the comprehension of the wide and dynamic character of diversity. The definition shall be open to consider new collective identities and groups. As Page accurately explained, diversity might become everyone depending on what is being observed and the interactions that become a key for a social setting (Page, 2011:21). Therefore, it is paramount to consider more than a definition of diversity and it is important to comprehend the dimensions diversity might present and how they can manifest themselves in the social contexts. Diversity is often related to negative moral elements. However, it is inaccurate to generalise the collective identity of groups and communities.

Finally, when aiming for social cohesion, which will be analyzed below, it’s important to consider that the complexity that usually accompanies diversity can be beneficial, in terms of cultural enrichment and social interactions. However, its beneficial character will deeply depend on how the diverse groups communicate and how they manage the complexity of the cultural and identity characteristics, in order to turn this to a positive social outcome (Page, 2011:14 and 45).

2. Disability and diversity

Since mankind’s beginning, disability has been an ongoing question. Many explanations and interpretations were put forward on what its causes were. Those interpretations and explanations were marked by the philosophical thoughts and the religious beliefs of the corresponding historical period, which went from supernatural to scientific. Also archaeology gives some examples on how disability was perceived and observed within ancient communities (Álvarez, 2009:26).

However, during this time and until not long ago, there were no specific classifications for the different sorts of disabilities, only wide categories. Winzer thinks that the absence of precise definitions of disability during that time meant that the history of disability tended to concentrate on specific incapacities, regarding the abilities the respective period of history required from its human population (Winzer, 2002:12).

Sandler (2002) also notes that in Germany the first specific classification of disability was developed in the second half of the twentieth century. To comprehend how the disability identity has been historically shaped, the following part will briefly recount some of the more relevant historic events. Also, this recount will give an insight on how the interpretation of these events brought the Disability Rights Movement into being, and what role they played for the later social integration of disabled people.

2.1. Brief recount of the history of disability

The different advances in human societies demanded the managing of different sets of skills, accentuating some more than others at certain sociocultural points. Until before the Enlightenment, for a great part of the population it appeared that physical strength and the use of the senses were highly important for human survival and productivity. The cognitive abilities became more relevant with the bringing of the literacy to the masses. This development made that from this point on, other impairments became more important for the fulfilment of a social role (Bredberg, 1999).

However, when analyzing the roles of the disabilities and impairments throughout history, an important part of the interpretations of the history of disability comes from the Disability Studies. The Disability Studies offer “some suggestions for ways in which disability history may be made more relevant to the emancipatory role of the discipline” (Bredberg, 1999:189). Most of the accounts related to the life of disabled people in the past began with the information given from the institutions where they were treated and left to spend their lives. Before that, information about their lives was less known, regarding specifics of the disabilities in the daily life. The mentions about disability were up until the institutionalization not very specific. Also some

authors, until before the institutionalization, mentioned disabled people in regard to cultural beliefs of disability and some aspects of their lives (Bredberg, 1999).

It appears that in the Antiquity, sensory disabilities drew more attention than intellectual disabilities: “blind persons throughout the centuries generally attracted more human treatment than did those suffering other conditions“ (Winzer 2002:12). While people with intellectual disability “have variously been feared, despised, pitied, tolerated or respected” (Berg, 1985:403), the various ways society had related to this disorder reveal there was not a unique social interpretation of and interaction with intellectually disabled people. However, this represents interpretations in the last two centuries, because before the nineteenth century there were not relevant references to the condition of intellectually disabled people, and much less to their treatment (1985).

The infanticide practices are often mentioned as one example of the attitudes towards disability and deformity. In Rome and ancient Greece, where strength was so highly rated and appraised, infanticide was frequently practiced if the newborn had a deformity or appeared to be fragile. Aristotle puts it in the following words: “let there be a law that no deformed child shall live” (quoted by Winzer, 2002:13). The children who were killed had in many cases disabilities. Other factors that could have probably contributed to the expansion of this practice, could have been economical and the restricted social roles existing in those societies. Having a child with a disability would probably have meant an economical disaster for the families and a burden for the community, since the disabled person would not have been able to contribute to either of them.

Winzer explains that during this time, even though the Romans’ general attitude towards the disabled was of dislike, the Code of Justinian developed a legal framework to ensure the people with disability had rights and duties. While the Romans cared more about the social life of those with a disability, the Greeks were interested in the medical aspects of disability and deformity (Winzer, 2002). This medical interest, expressed in a beginning by the Greeks, has being central throughout history, constituting the basis for the medical model⁴. Both Greeks and

⁴ The task of this medical model was to correct, compensate and cure (Bleidick and Hagemester, 1998). Winzer

Romans identified three areas of disability “(...) insanity, deafness, and blindness. Of these, madness (...) assumed the gravest proportions in the opinion of physicians, philosophers, and the general population” (Winzer, 2002:15). Hippocrates’ contribution regarding this medical dimension of disability is interesting, because he started treating some of them and attempted to search a scientific aetiology. The German term *Heilpädagogik*⁵ focuses exactly on this aspect of disability.

Christianity brought important changes in the life of those with a disability. Monasteries became safe places for those rejected and abandoned because of their disabilities. Many hospices appeared in Europe, first for blind people and later for other groups. New roles developed for them: intellectually disabled children became workers in the fields and blind children sang in the monasteries (Winzer, 2002). It seems that this first effort of the church impregnated the way of living for many people with disability. The lives of disabled people were characterised by being looked after in hospices and not in their own families and therefore communities.

Another important topic was the interest the Church showed in the cure of disability. However, Winzer believes that those attempts were only underlined by the miraculous character of the new faith: “Accounts of treatment in this period point to the influences of the church. Nevertheless, the early Christian church, a potent and stern overseer of people’s lives, proved to be equivocal in its attitudes toward those with disabling conditions. The early Christians aspired to create a spiritual revolution rather than a series of coherent social changes” (Winzer, 2002:21). While the miraculous interest to cure disabilities decreased over time, the medical model took over, concentrating all efforts related to disability in curing the individual from his condition. This interest to cure disabilities has been broadly criticised specially from the perspective of the social model of disability⁶.

also suggests that the medical model “justified the expansion of institutional facilities to serve the needs of exceptional students” (Winzer, 2002:80). According to the medical model, the problems of the disabled person (learning problems, adaptation, etc.) were located in the individual. Therefore, the treatment is focused on the correction of the disabled person or the rehabilitation of the disability (Winzer, 2002). Lindsay also adds two important elements of the medical model: the medical practitioners are seen as the experts rather than the educators and secondly, the impact of environmental and social factors is ignored within the disabled experience (2007:17). The limitations, in other words, are within the disabled person (Lindsay,2007 and Terzi, 2007).

⁵ heilen: to cure.

⁶ The social model ignores in Lindsay’s opinion the *within factors* and the interaction factors of the disability: “in its

Another criticism toward the Church and its relationship with disability centres on the wishes of some of their most important figures to exclude disabled people from religious practices. One of these examples is from Augustine, who prohibited the participation of deaf people in service, since St. Paul had declared: “ergo fides ex auditu; or: “So the faith comes by hearing“ (Romans 10:17, New King James Version)⁷. However, Bradberg criticises the interpretation of this kind of accounts to establish a general exclusion of disabled people from religious participation because of their impairment, for there are also other accounts that establish exactly the contrary. She believes that they inform more “about both religious practices and social attitudes concerning impairment” (Bradberg, 1999:193).

A further interesting aspect of disability and the Church relates to the interpretation the last did about the disability’s aetiology. While Hippocrates tried to find an explanation to this condition away from the magical world, Christianity gave a spiritual interpretation to the origin of disability that tended to be related to evil⁸. The religion’s relationship with disability developed into an interest for its cure, which could only come in form of a miracle. However, the interest in healing those who had this condition was to heal them also spiritually. It seems that the disability was, under the view of Christianity, a dual condition of body and soul. Also, in the Augustinian thought deformity and evil were related, appearing to have the same moral value, since God’s creation was perfect and beautiful (Eco, 2007). But not only physical deformity was related to evil, also intellectual disability and psychiatric conditions were usually interpreted as a form of evil possession (Berg, 1985). These interpretations might have created a connection between disability and a negative moral characterization of those who were disabled. Finally, under the Inquisition, the segregation, exclusion and persecution also affected disabled people⁹.

‘hardest’ form it is proposed that the only salient factor to consider is the external world which disables the individual” (Lindsay 2007:17). This means that the social model sees the disability as a social construction. The social model insists on the necessity of the socio-cultural environment to change in order to enable people. Low however states: “Doubt has been cast on the viability of the social model perspective in relation to special education on the ground that it is both utopian and elitist” (Low, 2007:9).

⁷ Some German translations do not use the Verb “to hear”, in contrast to many translations in English, Spanish or French.

⁸ Some examples are: Matthew 8:16-16 und 8:28-34; Mark 4:35-41 or Luke 8:22-25.

⁹ An extract of the Malleus Maleficarum categorised which illnesses were evil related: “(...) the first is by means of

An important turn in this paradigm came with the Renaissance. A growing interest in the functioning of the body, together with a growing printing press in scientific circles, facilitated the expansion and circulation of medical knowledge. The disabilities were not only examined from a medical perspective, also pedagogy took a great interest in disabled people. For example, some considerable advances in didactics took place during this time. Comenius' proposal that everyone could learn anything, that this depended on structural aspects of the education like didactic, pedagogy and age, established a starting point for a more formal education of children with disabilities. Questions about their ability to learn, and in the case of sensorial disability, about the compensation of other senses became of great interest (Winzer, 2002). Winzer believes that thanks to the dominant humanistic philosophy, teachers, authors, philosophers and physicians became convinced of the capability of disabled people to learn. The first interventions focused on educating the deaf, then the blind and finally treating the intellectually disabled (Winzer, 2002)¹⁰.

Therefore, during this time specific didactics orientated to disabled children flourished, which translated especially into founding some of the first special schools for the deaf and the blind in Europe. The revolutionary postulates of Rousseau about childhood, together with Locke's idea of the *tabula rasa* and Diderot's postulates on sensorial stimuli, widened into the creation of schools for children not only with a disability but also those without one (Winzer, 2002). Bayton suggests that through the creation of residential schools for deaf people during the nineteenth century, deaf children from all over the country met others like themselves and "for the first time

the judgement of doctors. For example, doctors may perceive from the circumstances, (...) that his disease does not result from any defect of the blood or the stomach, or any other infirmity; and they therefore judge that it is not due to any natural defect, but to some extrinsic cause. And since that extrinsic cause cannot be any poisonous infection, (...) they have sufficient reason to judge that it is due to witchcraft. And secondly, when the disease is incurable, so that the patient can be relieved by no drugs, but rather seems to be aggravated by them. Thirdly, the evil may come so suddenly upon a man that it can only be ascribed to witchcraft" (Kramer and Sprenger, 1486). The Inquisition's logic corresponds to the usual belief of the Middle Ages, according to which the origins of disability were supernatural and therefore of a demonic kind.

¹⁰ There are many examples on this contribution to the education of people with disabilities. This improvement came in form of didactic instruments, like the development of two different kinds of print codes, one for blind and the other for deaf people by Giacomo Cardano (1501-1576). Other didactic methods were developed, like the verbal method of Ponce de León (1520-1584) for deaf children, or other methods by John Wallis (1616-1703), George Delgarno (1626-1687) and William Holder (1616-1698), *inter alia* (Winzer, 2002; Bayton, 2006).

[learnt] how to communicate beyond the level of pantomime and gesture” (Bayton, 2006:33). This encounter with people that had the same kind of impairment may have had, in Bayton’s opinion, a great influence in the formation of a cultural and linguistic community in the United States (Bayton, 2006).

In the case of people with an intellectual deficiency or suffering from insanity, their life changed slowly into institutionalization. The absolute cure for this kind of disability was not the main goal, it was rather the amelioration of their condition what gave a boost to institutionalised life (Berg, 1985). Some authors believe that the original intention to put them away was rather an intention to protect society from them, than the amelioration of their condition (Winzer, 2002 and Berg, 1985). For the intellectually disabled the institutionalization kept on being an important way of living; however, some physicians changed in a significant way their treatment. The hard methods with which intellectually disabled and psychiatric patients were treated until then, started to be questioned and suggested that a friendlier approach had better results than a coercive one. Pinel represented this posture and developed a new kind of treatment, which was known as the *moral therapy*. For the first time physicians tried to differentiate between intellectual disability and the different kinds of psychiatric conditions (Winzer, 2002).

Even though medicine had already started to look for a scientific aetiology for the intellectual conditions, some beliefs remained. It was still believed that this sort of disorders was related to evil, or was some sort of punishment for parental sins (Berg, 1985 and Goffman, 1963). There was also a moral dimension connected to intellectual disability because, as Berg mentions, “it may have been recognised that certain practices such as alcoholism and, (...) incest did not augur well for the birth of healthy children” (Berg, 1985:404).

The influence Darwin had with his discoveries led during the second half of the nineteenth century to the postulates of eugenics. Eugenics became widely popular in the early twentieth century and determined some important aspects of the life of disabled people. However, these points of view were built upon many negative associations related to disability. Disabled people were thought of as a defective class often associated to “criminal activity, mental incompetence, sexual license” (Davis, 2006). The negative interpretations and associations translated in some

extreme measures to avoid the reproduction of disabled people. Institutionalization kept on being a social barrier for them. In addition, their sterilization and prohibition of marriage, especially for intellectually disabled, became an important topic (Berg, 1985; Davis, 2006; Winzer, 2002).

Even though there are accounts quoted in the historical literature related to disability, nonetheless, these references are very few to establish a complete disability paradigm all through history (Berg, 1985; Bredberg, 1999). But those historical written descriptions are mainly medical references related to the treatment and aetiology of disabilities. Therefore, those institutionalised accounts come “virtually without exception, from the perspective of the non-disabled” (Bredberg, 1999:190). Although these one-dimensional descriptions can not give a whole picture about the lives of disabled people throughout time, they reveal more about some interesting aspects related to the society and its relationship with disability. Bredberg criticises the use the Disability Studies made of those institutionalised accounts to base a disability history, since those works “provide an initial overview of clinical treatment of conditions that have been perceived as disabling” (Bredberg, 1999:191) but they can not contribute to any account of the non-institutionalised life, nor of the response of society (outside the institution) towards disability.

The religious, philosophical and political accounts addressing the subject of disability might enlighten about the disability’s beliefs and opinions society had at the time. Since those accounts emerged, also in great part, from the perspective of the non-disabled population, they could reveal more about the way non-disabled related and interacted with disability and disabled people. This is, historical accounts tells the current reader about some reflections, expressed in attitudes, values and categorizations, the society made in order to understand disability.

The accounts acknowledge the perception and interest society had on those conditions. The information they give also give information about the life circumstances of disabled people and their social contexts. Finally, another interesting aspect relates to the fact that these accounts can provide information about the influence institutionalised life and school residence experiences had on disabled people. As mentioned above, in the case of deaf people, this experience affected the formation of a cultural and linguistic community. Another relevant

influence this community life might have had on the life of disabled people, had to do with the provision of a “We”, this is, a community character. This became relevant in the formation of communities and a collective identity, thanks to the relationship with others who had similar impairments. Goffman (1963) and other Disability Study authors (e.g. Davis, 2006; Bayton, 2006; Hubbard, 2006 and Saxton, 2006), affirm that the belongingness to a community of people with similar characteristics could have played some determinant role in the stigmatization of their social identity.

2.2. Disability tendencies

In this section disability will be examined through the main proposals of the Disability Rights Movement, in order to understand the main arguments of this movement regarding the identity of disability. Nowadays disability is still an ongoing question, mainly regarding the common life, participation and accessibility. Even though many negative beliefs and stereotypes about disabled people have disappeared, disability is still related to disadvantage. The WHO recognises that there are still many disabling barriers in the environment that make the disability experience more difficult (WHO, 2011). According to the International Classification of Functioning, Disability and Health (ICF) (1998), disability is related to three dimensions: impairment, disability and handicap¹¹. While the first dimension centres on the individual and the functioning of her own body, the second and third dimensions incorporate the comparison with the so called *norm* to stipulate their deviance. Also the handicap dimension underlines the affectability this functioning deviance has for the fulfilment of a sociocultural role, which has been determined to be normal. What seems evident throughout this description is that to determine if a person has a disability, the measurement is a statistical sample of abilities that have been already determined to be normal amongst humans. In this sense, it can be agreed that by observing the

¹¹ The International Classification of Impairments, Disabilities and Handicaps (ICIDH) provides a framework for disability with three dimensions. **Impairment:** In the context of health experience an impairment is any loss or abnormality of psychological, physiological or anatomical structure or function. **Disability:** In the context of health experience a disability is any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being. **Handicap:** In the context of health experience a handicap is a disadvantage for a given individual, resulting from an impairment or a disability, that limits or prevents the fulfilment of a role that is normal (depending on age, sex, and social and cultural factors) for that individual (WHO, 1998).

abilities and social roles that appear to be normal or frequent, those who cannot fulfil or develop their potential, because they encounter restrictions in their own body, are disabled.

It is clear that currently disability is not only an individual, but a social issue as well. Therefore, a more inclusive society will probably notoriously diminish the handicap dimension for those with a disability. Many authors, especially those of the Disability Studies, tend to explain this through the social model. Low, however, strongly criticises this paradigm: “A system which attempts to meet everyone’s needs together meets nobody’s. Indeed the notion of special needs and fully inclusive provision is a contradiction in terms” (Low, 2007:9). It is necessary to recognise the impact society has on the participation of disabled people. However, the disability has also other models, besides the social, that should be considered as well, to comprehend and ameliorate the quality of life of disabled people: the medical model and the compensatory interaction concept (see Lindsay, 2007 and Low, 2007).

Additionally, the identification of the attitudes affecting the interactions with disabled people is relevant in order to foment a comprehension of the disabled person (the *within factors*), making the necessary social adjustments to promote participation (social model) and promoting social interactions. In this regard, any influential group or paradigm that involves disabled people is relevant for the analysis to identify and analyze the elements of the alterity relation regarding disabled people and disability. The Disability Rights Movement becomes, for example, an important community to analyze since their fixation with the social model, as the key element to disabled people, is widely representative for a great part of the disabled community. This movement gives the opportunity to have an insight into the perspective of disabled people about their own identity, their culture, the life in common and the interpretations they have regarding society (Finkelstein, 2007).

The Disability Rights Movement began around the 1960’s in UK and USA, with the strong determination to stop what they felt to be segregation and oppression against disabled people (Shakespeare, 2006). This movement argued that they had been oppressed and isolated throughout history and that disability was imposed by the society, rather than by the life circumstances of disabled people. In Germany this movement was called “Krüppelbewegung” and also appeared around the same time.

This movement was part of a larger social response against discrimination together with many different movements in the 1960's and 1970's (Krüger-Potratz, 2011:183). The German movements and the Disability Right Movements had in common the issue of normalcy: "Alle diese Bewegungen richteten sich mit ihrer Kritik gegen Normalitätssetzungen, mit denen Anderssein mehr oder weniger explizit als abweichend, minderwertig oder sogar als abnorm bis zu ‚kriminell‘ definiert wurde (...)"¹² (Krüger-Potratz, 2011:183-184). As a single movement, the German "Krüppelbewegung" did not have the influence it had in the Anglo-Saxon countries.

The influence the Disability Right Movements had in the Anglo-Saxon countries translated into the Disability Studies¹³. In the German-speaking countries this discipline had not gained much weight until the 2000's. Waldschmidt suggests that during the last ten years many initiatives related to the Disability Studies have been taking place in Germany, however not as strongly and as influential as in Great Britain and USA (Waldschmidt, 2005:10). According to this, Rose declares that "at the heart of Disability Studies is a recognition that disability is a cultural construction; that is, that 'disability' has no inherent meaning" (Rose, 2007:17). The Disability Rights Movement underlined the use of two key concepts: impairment (the physical experience) and disability (the social experience).

The movement based its paradigm in the social model of disability, as a critique to the medical model. In this sense, society prevents disabled people to fulfil a social role and positions the disabled person as an Other and therefore their life conditions are considerably lower than for those without a disability¹⁴ (Finkelstein, 2007; Clough,

¹² "All these movements oriented their critic against normalcy characterizations that more or less explicitly defined Otherness as deviant, inferior or even as abnormal ranging to 'criminal'" (free translation)

¹³ The Disability Studies was formed by scholars strongly influenced by the disability right movements during the 1980's in USA and Great Britain. Many of them were disabled themselves and others belonged to the first activists of the movement (see Waldschmidt, 2005; Davis, 2006 and Clough and Corbett, 2008).

¹⁴ The World Report on Disability of 2011 states that around 15% of the world's population lives with a form of disability, which shows an increasing prevalence. The report affirms that disability affects more the vulnerable population since there is important evidence of barriers that affects more strongly the quality of life of those vulnerable groups with disability. The barriers mention in the report as being the more relevant are: inadequate policies and standards; negative attitudes; lack of provision of services; problems with service delivery; inadequate funding; lack of accessibility; lack of consultation and involvement and lack if data and evidence. The existence of this and other barriers contribute to, according to the report, poorer health outcomes; lower educational achievements; less economic participation; higher rates of poverty and increased dependency as well

2000; Oliver, 2007). The movement coincides with Goffman's proposal, which argues that the collective and social identities of people with a disability have been negatively marked. In 1981, Leaman stated the movement's criticisms regarding society in the following words: "It follows from this view that poverty does not arise because of the physical inability to work and earn a living – but because we are prevented from working by the way work is organised in this society. It is not because of our bodies that we are immobile – but because of the way that the means of mobility is organised that we cannot move. It is not because of our bodies that we live in unsuitable housing – but it is because of the way that our society organises its housing provision that we get stuck in badly designed dwellings. It is not because of our bodies that we get carted off into segregated residential institutions – but because of the way help is organised. It is not because of our bodies that we are segregated into special schools – but because of the way education is organised. It is not because we are physically impaired that we are rejected by society – but because of the way social relationships are organised that we are placed beyond friendships, marriages and public life. Disability is not something we possess, but something our society possesses" (quoted by Finkelstein, 2007).

The claims from the Disability Rights Movement covered private life, education, work and mobility. It is indeed a political and emancipatory movement that addresses important issues regarding the life and experiences of disabled people. They also expressed criticism towards society in a political dimension and demanded changes in the way social life had taken place until then. The movement also criticised what they acknowledged to be society's axiology towards them: "it's not the physical and environmental barriers that we face, but the way our cultural values position disabled people as 'other'" (Oliver, 2007). This brought the Disability Study scholars to reinterpret what the identity of disability meant to them as well as to differentiate between disability and impairment (Thomas, 2007). The movement demanded and was committed to produce a social change: The social and environmental transformation would diminish or even liberate disabled people from disability allowing their participation and belong equally as the rest of the society. The demands of the Disability Rights Movement stated that the necessary changes

as restricted participation (WHO, 2011).

should be done by the society that had until that point oppressed and segregated people with a disability.

In Germany the interest in disability has been mainly from the perspective of education, medicine, prevention and rehabilitation. Waldschmidt (2005) says that in social sciences and humanities disability has played a tangential role. The Disability Studies have only gained certain influence in the German-speaking countries in the last ten years. However, there have been German-speaking authors who have also agreed with many of the Disability Studies' positions. Many of their demands had started to be popular amongst some German-speaking authors who write about inclusion. Sandler (2002), for example, shared the asseverations made by the Disability Rights Movement and Disability Studies related to the social model, to explain the disability experience. For that author the solution to this segregation would be to accept a higher variety of social roles that allows people with disability to participate by fulfilling an unconventional social role.

A more critical perspective, also within the German-speaking authors, comes from Bleidick and Hagemeister (1998) for whom Sandler's society description is an utopia. This critic is similar to Low's, who perceived that even with all the social efforts made in different areas of society, being a person with disability still means to have disadvantages and to experience discrimination: "der sich am Bild des Unversehrten mißt, kann in diesem sozialen Bezugssystem sein 'Anderssein' stärker empfinden und insofern 'schwer behindert' sein"¹⁵ (Bleidick and Hagemeister, 1998:17). It seems interesting that while Oliver points out that "our cultural values position disabled people as 'other'" (Oliver, 2007:9), Bleidick and Hagemeister (1998) state that the otherness is rather a personal perception that occurs when disabled people measure themselves with a projection of the unscathed. This might be interpreted in the following way: Oliver as well as Bleidick and Hagemeister perceive the otherness as something rather negative associated to the identity of disabled people. The otherness is a kind of barrier for Oliver and for other authors, and this awareness can disable the person even more. But while the Disability Rights Movement affirms that this positioning is made by an external actor (in concrete: society), Bleidick and

¹⁵ "the one who measures himself against the image of the unscathed, can feel within this reference system his 'Otherness' more strongly and to this extent be severely disabled" (free translation).

Hagemeister argue that the disabled person is the one putting himself in this position. This means, in terms of measurements, that under Oliver's position the changes for the disability to diminish comes from society, while under Bleidick and Hagemeister's position the person with disability can also be an active part in this change.

Another tendency born of the Disability Rights Movement relates to the meaning of the identity of disability. The first paradigm that comes into analysis is Normalcy. Normalcy is viewed as a concept that encircles discrimination: those who are normal and those who are not. Davis exposes his reasoning declaring that "the 'problem' is not the person with disabilities; the problem is the way that normalcy is constructed to create the 'problem' of the disabled person" (Davis, 2007:3). Lingenauber (2004) also agrees with this posture but she postulates that the concept of normalcy should be redefined and that there should be many normalities in order to avoid the dichotomy normal-abnormal. In her investigation, Lingenauber analyses the work of Eberwein and Feuser, who, referring to this topic, proposed to completely renounce to the concept of disability and in exchange establish individual normalities. Feuser additionally proposed the complete negation of the categories of normalcy and disability.

Some critics of the Disability Rights Movement expressed that, even though there had been discrimination and segregation throughout history, the examples chosen to illustrate oppression of disabled people were always negative ones that were meant to reaffirm certain theses. Bredberg quotes an unpublished paper by Paul Abberly: "A key defect of most accounts of handicap is their blind disregard for the accretions of history. Insofar as such elements do enter into accounts of handicap, they generally consist of a ragbag of examples from Leviticus via Richard III to Frankenstein, all serving to indicate the supposed perennial, 'natural' character of discrimination against the handicapped" (Bredberg, 1999:189-190). Additionally, the tendency originated by this movement led to the accentuation of the sameness in order to assure equity, but negated the differences. Waldschmidt (2005) agrees with the criticisms of Hughes & Paterson regarding the movement, whose impairment-disability dichotomy revealed itself to be useful in a political level for the emancipatory purposes of the movement. However, the importance of the body (impairment) seems to have a paramount role in the definition of an identity for the disabled people. Many accounts of disabled people show the recurrence of the

body/impairment topic for the search of an identity (see Hughes, 2007; Oliver, 2007; Finkelstein 2007 and Hughes and Paterson, 1997). The assumption of the body being a merely individual characteristic, which has no influence at all in the experience of disabled people, results insufficient.

It is fair to recognise the contribution the Disability Rights Movement made. That contribution led to current inclusion policies. They advocated for more participation, access and belongingness to the common society that, in their perception, had discriminated and oppressed them. Their efforts achieved to spark off the debate about the problems disabled people had to endure and about disabled people's disadvantages. However, the movement, which identifies itself as a political and emancipatory one, appears to focus more on the political agenda and on ascribing guilt to social systems. Oliver thinks that "the limitations that our impairments impose upon us are an inadequate basis for building a political movement" (Oliver, 2007:8).

The problem this kind of movement might have is that, in order to achieve their demands, they can neglect to perceive the changing necessities of the group they represent. This can limit the free choices disabled people might make because they concentrate more on the collective consciousness they defend, rather than the disabled people's needs, even if they mean to go against the social community and ideology they defend. As a collective identity they could be resistant to a redefinition and an auto-critical reflection. By restricting the individual liberty to choose an identity, the movement increases the risk of defending a fixed identity that has remained in the discourse, instead of reflecting about a dynamic identity of being abnormal, oppressed and segregated. It also uses the same normal-abnormal dichotomy they so strongly disapprove. Finally, it can be problematic to conceive only one actor to be responsible for the social integration of disabled people. To achieve inclusion, respect and acknowledge of disabled people, the dialogue and encounter should be the responsibility of both parts: society and the community of disabled people.

2.3. Disability as Diversity

In this part, disability will be contrasted with the three dimensions of diversity. In addition, this section will analyze the importance of disability as diversity in the context of mainstream schools.

For this investigation, disability will be observed mostly in relation to school inclusion or integration. However, the term inclusion, which will be discussed later in more detail, is related to a broader heterogeneity, which not only includes children with an impairment or disability but also “alle Kindern, mit all ihren personellen und materiellen Bedingungen und Beziehungen”¹⁶ (Sander, 2004:15). Yet this statement reveals that all children, with all their needs and relations, are regarded as heterogeneity. In this sense, impairment and disability can be regarded as personal needs and conditions. Since diversity shows itself through the three dimensions listed before (cultural dimension, collective identity dimension and visible dimension), the following part will examine disability around them.

2.3.1. Cultural dimension

Disability viewed as a cultural dimension is accepted and recognised by many authors. As mentioned before, Bayton (2006) believes that in the case of deaf children, the sign language can influence the formation of a deaf culture. Not only deaf children share similar experiences throughout their socialization, also children with any other impairment or disability share a background of common experiences (Goffman, 1963). For Vasey, these experiences relate to internal and external factors in the socialization: “if we define our culture a bit more widely, going beyond the body, it does find a relationship with external factors, such as the engineering and technology of disability equipment” (Vasey, 2007:106).

The Special Education, together with technologies, works as external factors that influence the formation of a disability culture. The special education determines a specific social net, based on encounters with peers who have similar characteristics. Tomlinson saw special education as a place where cultures of difference were to be found. For that author, the relevance of a special education lies on the necessity to

¹⁶ “all the children with all their personal and material conditions and relations” (free translation).

create subcultures: “questions can be asked about the needs of a society that has developed and expanded a whole sub-system of education called ‘special’” (Tomlinson, 1982:18). Integration, and later inclusion efforts, fomented the cross-breeding of cultures between people with and without a disability or impairment. The encounter between different groups in the classroom influences the hybrid character of culture.

Moore analyses Boas’ position about culture, underlining that its formation comes from “the interaction between individual and society” (Moore, 2009:61). These interactions with the environment determine the culture as something that “is learned and shared” (Moore, 2009:62). The sign language or Braille code might be understood as examples on how the interaction between the individual with a disability and society takes place. Along with these interactions, the Disability Rights Movement is another example of interactions that focus their attention on the dynamic character of culture. Barnes and Mercer indicate that “the politicization of disabled people has also highlighted the significance of an alternative disability culture, which celebrates a positive disabled identity and consciousness” (Barnes and Mercer, 2001:515). The demands and reinterpretations the movement made regarding disability and impairment meant new disability paradigms and therefore new cultural paradigms.

2.3.2. Collective Identity Dimension

Disability as a collective identity represents the constitution of groups that through common experiences, interests, needs and demands associate or develop a “collective consciousness of disabled people” (Oliver, 2007). Even though Scott-Hill rejects the idea that impairment and difference might conform an identity, the Disability Studies as well as the Disability Rights Movement have the characteristic of a community moved by the interests of the disability. Scott-Hill recognises that within the Disability Studies there is no agreement on firstly “whether impairment constitutes *legitimate* difference and [secondly] on the relationship between impairment (the individual) and identity (the social)” (Scott-Hill, 2007:87). She criticises the use the Disability Rights Movement made of the formation of a We around disability rather than impairment, as a tool for political cohesion. In this regard, a We founded upon a

negative experience of the impairment results, for the Scott-Hill, in an excluding understanding of a collective identity.

The Disability Rights Movement represents a good example to analyze the collective identity dimension of disability, because an important part of their supporters, activists and founders are disabled people (see Oliver, 2007). They formed a community that was built upon a collective consciousness about disability. Besides this common consciousness, the movement also shares common representations about the social context and interacts with it based on this collective paradigm. The collective memory is also based on historical accounts that are also collectively interpreted and perceived (Bredberg, 1999).

2.3.3. Visible Dimension

Finally, the visible dimension of diversity in the disability is well analysed by Goffman (1963), who also believes that the markers become stigmatizing. The frequent association to the visual markers relates to the body differences. Racism, gender discrimination and other forms of exclusion take these body differences as their starting point. In terms of disability, some disabilities as the Down Syndrom for example, present bodily markers related only to this disorder.

However, Vasey (2007), mentioning the equipments and technologies attached to an impairment, also presents another form of visible markers that are not related to the body. Certainly many of these equipments as wheel chairs or hearing aids make the observer aware of the impairment or disability the person has. These equipments act also as visible markers of an impairment. The use of these equipments immediately reveals someone's disability, even if the body would not show it directly.

The presence of visible markers, be it of the body or any other kind of object, might determine the interaction that is going to take place between a disabled and a non-disabled person. For Goffman, the moment of this encounter will reveal "the causes and effects of stigma" (Goffman, 1963:13).

2.3.4. Consequences of acknowledging disability as diversity

People with a disability might be recognised by their collective identities, their own culture or the visible markers they carry or have on their body. Accordingly, in the context of mainstream schools, since not long ago disabled people have been acknowledged as a diverse group. Therefore, some inclusion authors considered disability a current changing view on what diversity is and believed that many other aspects related to the learning process should be considered as diversity as well (Allamann-Ghionda, 2006; Frederickson and Cline, 2009:5). Therefore, disability will become diversity, when some of the abilities become meaningful in specific contexts, this is, contexts in which the restrictions become visible and unique in comparison to the rest. In a school context, disability will turn into diversity of learning, socializing and fulfilling educational achievements. Allamann-Ghionda calls these differences *Individuelle Merkmale*, which refer to disabilities, impairments, handicaps or special educational needs that result significant in a learning context. That author defines diversity associated to disability as “Persönlichkeit, Begabung, Lernverhalten; darunter sind alle Unterschiede zu subsumieren zwischen Kindern, die aufgrund individueller Voraussetzungen und Geschichten, infolge einer Krankheit oder einer Behinderung, oder aber besonders ausgeprägter Talente, mehr oder weniger verstehen und lernen sowie leisten können oder wollen“¹⁷ (Allamann-Ghionda, 2006:19).

However, trying to define disability becomes tricky because it encompasses many aspects regarding the social life and the individual herself. The interdependence between society and impairment has a relevant function in establishing a functional social integration. Seemingly, diversity is often related to unequal and “Ungleichheit beinhaltet eine negative Wertung”¹⁸ (Allamann-Ghionda, 2006:17), which has led to a dissention between some scholars about what disability means and if it represents difference. On the one hand, and as seen before, the Disability Studies scholars centre the interpretation of impairment around the concept of normalcy and consequently maintain that disability is a social construction that makes individuals

¹⁷ “Personality, talent, learning behaviour; they encompass every difference between children that can or want to understand, learn and perform, to a greater or lesser extent, due to their individual conditions and personal history, illness or disability, or very strong talents” (free translation).

¹⁸ Inequality includes a negative valuation.

handicapped and disabled (see Sandler, 2002; Schöler, 2002; Linton, 2006; Siebers, 2006; Shakespeare, 2006; Cigman, 2007). On the other hand, other authors who criticise the postulates of the Disability Studies emphasise the diverse character of disability, claiming that the denial of difference originates other problems as serious as discrimination and exclusion (Cigman, 2007). Kesselring (2006) also analyses in depth the relationship between difference and justice, arguing that heterogeneity could have a biological, social, random or individual cause. Nonetheless, this can also be the cause for social disparities (see also Bleidick and Hagemeister, 1998; Cigman, 2007).

Nevertheless, as mentioned above, the opinion between some Disability Studies scholars is divided. Some scholars tend to reject the idea of disability=diversity, arguing that disability=normalcy (Davis, 2006). Other authors, for example Sander (2002), suggest that disability=individual normalities, while still others, like Clough (2008), acknowledge that disability=difference. Still, it seems that the Disability Studies scholars share their rejection of difference, when difference=inequity or difference leads to discriminatory actions. This logic could explain why Sander (2002) proposes the idea of “individual normalities” to explain the diverse special needs within an inclusive or integrative classroom. Although the discussion certainly reflects different paradigms to explain the disability experience, there are also semantic issues as well, since there are not many terms that can express and explain the same problematics or aspects in the different science areas. In Great Britain the term ‘learning difficulties and disabilities’ (LDD) “has become more common in relation to school contexts [and] is used to cross the professional boundaries between education, health and social services and to incorporate a common language” (Frederickson and Cline, 2009:33). It appears to be sensible to have a term that can cross boundaries regarding different contexts related to the disabled person, but than can also express the learning experience for a child with disability or impairment in a mainstream school.

It seems that the debate of whether disability is normal or different, resides on the concern some authors have about acknowledging disability as a discriminatory difference, which could lead to the promotion of difference=inequity. In spite of these valid apprehensions, Allamann-Ghionda cautions against the tendency to negate differences: “Über Differenzen zu reflektieren darf nicht dazu führen, dass

Differenzen herbeigeredet werden. Andererseits: Den gegenwärtigen Trend, Differenz zu negieren und Gleichheit zu betonen, halte ich für riskant, weil dadurch spezifische Bedürfnisse ausgeblendet und Fehler des Bildungssystems vertuscht werden”¹⁹ (Allamann-Ghionda, 2006:27). That author recommends school members to analyze, acknowledge and get to know all aspects of difference in order to respond better to the pupils they are going to teach. Also Frederickson and Cline (2009:34) agree with Allamann-Ghionda about the importance of examining the aspects of difference but mention the disadvantages of the use of labels (Table 1).

Table 1: The advantages and disadvantages of SEN labels

Advantages		Disadvantages
(i)	Diagnosis, or label, leads to treatment: it opens doors for resources.	A label is applied but there is a lack of consideration regarding the nature of intervention.
(ii)	Labelling leads to raising awareness and promotes understanding of particular difficulties.	Labelling leads to stigmatization.
(iii)	Labels reduce ambiguities and provide clear communication devices for professional exchanges of information.	There is no clear agreement amongst professionals about how labels are decided. Moreover, labels lead to generalization of children’s difficulties, neglecting specific individualised issues.
(iv)	Labels provide comfort to children and families by ‘explaining’ their difficulties.	Labelling leads to a focus on within-child deficits and possibly lowered expectations.
(v)	Labels provide people with a social identity: a sense of belonging to a group.	Labelling can lead to teasing, bullying and low self-esteem.

Source: Frederickson and Cline (2009:34)

The main concern of acknowledging that disability is a changing view on diversity relates to the fact that the identification of the difference can become grounds for segregating in terms of difference=otherness. Oliver says that positioning the disabled person as Other is a negative aspect, because it means he does not belong to the society: “it’s not the physical and environmental barriers that we face, but the way our cultural values position disabled people as ‘other’” (Oliver, 2007:9). Otherness is for some Disability Study scholars a segregating concept, a form of exclusion. Scott-Hill strongly disagrees with the assumption that difference and

¹⁹ “To reflect about difference cannot lead to cause differences. On the other hand: I deem to be risky the current trend to deny differences and to accentuate equality, because through it special needs are hidden and mistakes of the educational system are covered up” (free translation).

impairment are related in a positive way: “difference is founded on exclusion” (Scott-Hill, 2007:92). However valid this concern might be, because inclusion and integration seek a belongingness and participation off all=heterogeneity, the recognition of their otherness can be also interpreted as an acknowledgment of the Other’s identity, and this will be the approach used in this investigation.

3. Some conclusions

One of the starting questions in this chapter was related to the meaning of being perceived and categorised as part of a diversity group, and secondly, what leaves a community to be seen as such. Disability understood as diversity is ground for dissent. While some authors point out that to acknowledge difference is fundamental for responding better to the needs of disabled children, others remark the negativity of the difference as ground for exclusion, and therefore, centre their view on the normalcy. Diversity, as a concept, has many implications on an axiology level. Many authors are concerned about this level, when it is understood as inequity or is used as a justification for segregation. In this regard, being perceived as part of diversity could promote social dislocation rather than cohesion. Within the community of Disability Studies and Disability Rights Movement, the focus is rather on the normalization of disability as a form to improve the life of disabled people.

Comprehending and identifying the Other as different does not only refer to how We understand the Other and her interpretations of the social context, but rather the implications this comprehension has for the life in common (Todorov, 1982, 1989 and 1995). Allamann-Ghionda (2006) also alerts about the risk that implies to assume diversity=inequity. On the one hand, it is essential, in terms of a sociocultural dynamic, to assure the Other the expression and exercise of her individuality=difference, and on the other hand, to assure him equality on a legal level. Therefore, the aspect of justice frequently is the starting point in discussions about diversity. Equality, therefore, could be interpreted as the guarantee to exercise and express the culture, collective identities and individualities.

However, in the context of school inclusion the idea of difference, diversity and heterogeneity is a cornerstone to promote belongingness and the fulfilment of educational and social achievements. The recognition of diversity in this context

reflects an actual comparison between all the children in the classroom and their abilities and difficulties to learn. Therefore, the encounter of the difference within the classroom and the experience of sharing and learning together becomes one of the main goals of the inclusive educational context.

The society demands the use of some abilities in order to have a normal experience in life. If society can not offer an alternative, for those who have an impairment in the relevant area, then impairment becomes disability. This, again, supports Page's idea about diversity's perceptivity, regarding what becomes relevant to the observer in a determined context: "Each [way to characterise diversity] affects how much diversity we see in a particular situation" (Page, 2011:19).

A second aspect that will be deeper analyzed in the next chapter will be the comprehension of the Other, as an intercultural understanding tool and as a promoter of the life in common. This process implies the search for common frameworks that allow an initial communication between communities and then a comprehension of the difference (Mohanty, 2000; Todorov, 1982 and 1989). As Mohanty says, the knowledge of the Other also implies the disposition to comprehend the Other, given that "we are here concerned, not with the question whether we are always able to understand the other, but rather with the question whether we are at all in a position to understand the other" (Mohanty, 2000:121-122).

III. Alterity

“La reconnaissance de l'Autre n'est possible qu'à partir de l'affirmation par chacun de son droit à être un Sujet” (Touraine,1997:283)

As discussed in the last chapter, diversity is a debate that increasingly engages authors from different areas. In social sciences one of the more pressing concerns is the implications that the understanding of diversity has on social cohesion. The dialectic between sameness and otherness, the belongingness, as well as the collective identities have a significant role and impact in the social interactions. As also discussed before, the recognition of the other as an Other, this is, the acknowledgement of an otherness might suggest, at first sight, a social fragmentation. Nevertheless, for some theorists (see Kihato et al., 2010; Mohanty, 2000; Morin, 2001; Todorov, 1984, 1989 and 2000) the acknowledgement the diversity represents a cornerstone in the construction of cohesive social interactions that ensures a common life, since acknowledging the other as an Other implies firstly a discovery and knowledge of her identity.

Therefore, to approach this social problematic, the present chapter will address the alterity theory proposed by Tzvetan Todorov, whose approach allows an insight and systematization within the problematic of the Other. Todorov thinks that “the relation to the other is not constituted in just one dimension. To account for the differences that exist in actuality, we must distinguish among at least three axes, on which we can locate the problematics of the alterity” (Todorov, 1984:185). Yet, especially for this investigation, the problematics of alterity will be examined regarding the inclusion and integration of children and young people with disabilities placed in mainstream schools, together with non disabled children.

The analysis Todorov proposes with his alterity theory allows firstly to disarticulate the existing alterity relation to specific Others. The axes mentioned by the author also enclose paradigms for the interpretation of the reality. This diagnostic-analytical process can also outline which dimensions of the alterity relationship might be intervened in order to achieve a social cohesion. On the other hand, regarding the

present investigation, this diagnostic-analytical process can point out the dimensions that might need intervention for the achievement of school inclusion or integration.

In this sense, Todorov's dialogue, which is going to be analysed further in this chapter, represents an intervention model that can reinforce social cohesion, or as said before, the goals of the integrative or inclusive education. The dialog thematised the encountering with the Other and the further discovery, knowledge and acknowledgement of the Other's and our identity. The dialog reinterprets the reality and the relation to the Other but over the basis of a common life and a common disposition to chose an understanding. For Todorov, choosing the dialogue to achieve the understanding and knowledge between Us and the Others is a golden mean between monologue (ideology) and confrontation (1989:17).

Summarily, the alterity theory analysis proposed by Todorov shall help the understanding of the relation to the Other. Todorov's perspective of this social theory enables a diagnosis that is capable of defining and understanding the values, attitudes and knowledge about Us and the Other, as well as the influence these values, attitudes and knowledge have for the process of inclusion called in this chapter "the life in common", since for the author the relationship to the Other is not only a reality, but a necessity (Todorov, 2011:11).

Todorov's dialogue model will be presented as a tool to encourage life in common and the understanding of the Other, which are the values and goals of an inclusive culture, as will be examined in the next chapter (see Ainscow, 2005; Cigman, 2007). In this sense, the dialogue theory proposed by Todorov represents a theoretical analysis of some of the aspects that the inclusive culture wants to achieve. It also suggests an answer to the questions of the otherness and belongingness as well as the social cohesion. In this regard, this section will firstly present and examine the alterity and its components, to continue with the dialogue theory as a means for the promotion of the common life. Both this aspects, alterity and dialogue, will be understood as a tool to analyse the existing relation to the Other within an inclusive or integrative school context. Also, those elements will be comprehended as an outline to improve the inclusive and integrative practices.

1. The Other and its importance to the alterity relationship

As seen already in the first chapter, acknowledging the Other's diversity implies an acknowledgement of his Otherness. The recognition of the Other's and the own difference means the begin, in many cases, that the relation to the Other is problematic. As mentioned before, the complexity of the relation to the Other is developed around many dimensions and therefore understanding these dimensions can reveal the character of this relation. One speaks of the problem of the Other when the relation to the Other is constructed upon a negative alterity, which can be expressed from the negation of her identity to more aggressive expressions like a genocide²⁰.

The Other represents not only the difference with our own identity, but also elements from which the relation is built upon. In this regard, some authors postulate that the Other projects an unfamiliarity character that originates a natural segregation of the Others from our environment (Kugler and Heinze, 2001). Metzlin explains the reaction of seeing the Other as strange and unfamiliar as the result of a lack of knowledge of the Other's identity. This ignorance related to the Other is also based on the formation of stereotypes that are rather oriented to the fears We have of the unknown than to the identity of the Other (Metzlin, 1997). In many cases, according to that author, the fears are the base for the interpretations We make of the Other and for the rationalization to fundament a segregation. Therefore, the examination of the representations about the Other are relevant to the understanding of the alterity: "(...) ein Teil der Wertvorstellungen und der Verhaltensvorschriften [betrifft] den Umgang mit dem Anderen. Dies dürfte u.a. damit zusammenhängen, dass der Mensch einerseits auf den Anderen angewiesen ist, andererseits instinktiv Angst vor dem Anderen hat und dementsprechend aggressiv reagiert." (Metzlin, 1997:34). For instance, some authors of the disability rights movement, as quoted before, believe that associating the identity of disabled people to otherness is an act of discrimination.

²⁰ Todorov's work analyses the expressions of the most negative alterity relation with some of his most relevant examples: the Conquest of America (1984), the totalitarian crimes (1995) and the War against Terror (2010).

Although some authors manifest that the otherness is argument enough to have a negative alterity, there are different relationships to the Other also based on the acknowledgement of his difference. That being said, not having an aggressive reaction toward his otherness does not necessarily simplify the understanding and knowledge of the Other's identity. Therefore, the relation to the Other frequently represents a challenge for Us. The alterity merely expresses the existence of two parts in a relation: We and the Other. In other words, the acknowledgement of the differences between Us v/s Them.

While the analysis of the alterity relation gives an insight on the way We relate to the Other, it also encloses the influence of the interpretation paradigms of reality. This is, the perspectives and foundations of right and wrong, as well as the elements that are familiar or unfamiliar for Us and the Other. Todorov believes that We try in our relation with the Other to express what We recognise as truthful and, with help of these paradigms, We define our identities, separating Us from the Other. Through those paradigms We construct reality and perceive the Other (Todorov, 1989).

1.1. The interpretations of the World

Hence, every relationship between Us and the Other is based on the comprehension and conception that We make of reality. This comprehension also relates to ideals in which We perceived and with which We organised our environment. The Other belongs, in this sense, to elements of the environment. Consequently, the first encounter with the Other will be in some form determined by the interpretations We made of him, which will shape and influence in some way the alterity relation. Todorov considers that the discovery of the Other occurs either by seeing the Other in ourselves, or conceiving him as an abstraction, which is a differentiation of oneself (Todorov, 1984:13). He also observes that through the discourse We create about the Other: how We name Them, how We refer to Them, We are expressing more about how we interpret the world than about the Other (Todorov, 2011:23).

Todorov speaks of the process of discovering the Other as the process of discovering her identity. The discovery process will not only take place through the perception, but mostly through interpretations We make from the Other. The interpretations, however, are based upon observations We make or have made from

the reality, the discourses, statements, historical events and the social representations We embrace and share (Todorov, 1989:14). Nevertheless, the author also warns about the tendency to assume that there are no facts, but only the interpretations of those facts (Todorov, 1995a:119-120). For that reason, the interpretations allow the observer to perceive elements that are not explicitly mentioned. The value to unveil certain signs and inexplicit elements will depend on the kind of interpretation the observer uses, as well as his socio-historical and socio-cultural background (Todorov, 1995a:145,156).

Since the interpretations are firstly based upon the views and impressions of the observer regarding his reality and are applied to understand and categorise the Other, the interpretations risk to be finalist, in which We only search for a confirmation of what We knew *a priori* (Todorov, 1984:33). In this sense, Bradberg (1999) gave an example of the finalist interpretation. The author criticises certain disability study theorists that in order to sustain their thesis of continuous discrimination toward disabled people throughout history, tend to chose historical texts to confirm their interpretation and not to falsify their hypothesis. The finalist interpreters are more concerned with confirming what they already have interpreted and observed, than to seek a different explanation of the observed reality. Therefore, in these cases the alterity to the Other will be marked by stereotypes and prejudices, rather than a discovery of a possible alternative reality or identity.

There are however more ways to interpret the reality than the finalist, for example a pure pragmatic and effective interpretation or an intransitive admiration (Todorov, 1984:33). In the pure pragmatic and effective interpretation the observer is concerned with understanding the reality and the Other through the recollection of all signs and empirical material that will reveal a truth, regardless of what the observer believes or is inclined to. Todorov sustains that in order to understand and analyse the human and its social behaviour, the process of interpretation is necessary, however unattached from political, ideological and religious believes (Todorov, 2011:32). The pragmatic and effective interpretation should be based on collected empirical information unattached from prejudices. Todorov believes that to understand human behaviour, one searches for objective and measurable

observations, information and reasoning. However, this knowledge without the interpretation makes no sense.”²¹ (Todorov, 2011:9).

In this regard, Cigman gives an example of this kind of interpretation. The inclusion discussion in the UK has been divided in what she calls the radical and the moderate inclusionists. Even though both groups believe that the inclusion is a positive experience, there is dissent between both groups. While the radical inclusionists advocate for inclusion for all and the total suppression of the Special Schools in the UK, the second group does not believe that a total Inclusion is suitable for all children and young people with SEN and disability. For the moderates Inclusion shall be an option, not an obligation. They also reject the dichotomy included-excluded as a homogeneous response to the needs of all pupils with SEN and disability, mainly because of the accounts recollected of children that experience the mainstream school as rather negative: “The universalist response is that, if some children are discriminated against, this means that the schools are not inclusive enough; [...] This implies that all mainstream schools can adapt successfully to the needs of all children, which is a curious claim, part empirical, part ideological” (Cigman, 2007:xx).

Cigman criticises the radical inclusionists who believe that inclusion is the only possible path for disabled children. For that author, the radical inclusionists are rather ideologists because they tend to assimilate all pupils to a single view they have about inclusion and, according to that view, all disabled pupils have to be included and inclusion is the only response for them: “It is my belief that the tendency to emphasise sameness at the expense of difference, or vice versa, has to be overcome. *Both* require due recognition, and this is not an optional requirement but an essential one, for anything else will bring discrimination by the back door” (Cigman, 2007:xxiii).

The third interpretation, the intransitive admiration, is in Todorov’s opinion not a real interpretation, because the Other is admired only because she’s different. her exoticism attracts the attention of the observant (Todorov, 1984). Those kinds of admiration might be found in campaign slogans and theoretical arguments that

²¹ “When one tries to analyse the human behaviour, we try, without a doubt, to back up on a great deal of information, exact observations y rigorous reasoning, but this is not enough. Once we obtain this knowledge, we should submit it to an interpreting process, and only through it, does it make sense” (free translation)

promote the celebration of differences (Terzi, 2007). The celebration of a characteristic that is neutral becomes an exotic act; Then it intends to promote and turn positive the interpretations and values towards what is different. The problem with this is that by giving a moral value to neutral characteristics, one loses sight of the connotation diversity has in social life, since one is concerned with valuating the characteristic rather than relating to the Other. Terzi warns of this tendency indicating that: "The abandonment of categories and classifications of disability and special needs in favour of a generic celebration of differences is in itself a problematic and, to certain extent, counterproductive position. How can policies be designed to celebrate differences, and specifically differences related to impairment and disability, in the absence of any specification of the concept of difference?" (Terzi, 2007:97). Todorov also warns that the intransitive admirer loves the Other, but does not know him at all, which is not different than the idea of the "bon sauvage" (Todorov, 1984).

Although Todorov delimits three different kinds of interpretative approaches, he also underlines that when discovering the Other the observer might use all three of these interpretations in order to approach the Other (Todorov, 1984 and 1995a). Table 2 resumes the interpretations in which the discovery and first interpretation of the Other occurs. Therefore, in order to get to know the Other, Todorov suggests that We should examine ourselves as a starting point, but then concentrate on the Other's differences to come to a more precise knowledge of the Other's identity. This process, known as the dialogue process, will be examined further in this chapter (Todorov, 1989).

Table 2: Three interpretations approach

Interpretation paradigms		
Finalist interpretation	Pragmatic and effective interpretation	Intransitive Admiration
<p>Confirms an <i>a priori</i> truth: searches for signs and symbols that will confirm the hypothesis.</p> <p>Is an interpretative inference.</p> <p>It does not allow to get to know the Other, nor the discovery of his identity.</p>	<p>Searches the truth regardless of prior beliefs and representations We have from the Other.</p> <p>Is an interpretative deduction.</p> <p>Examines the reality and the world. Which allows to get to know the Other and his identity.</p>	<p>Does not search for the truth. The goal is to love/admire the Other.</p> <p>There is no interpretation.</p> <p>It does not allow to get to know the Other, nor the discovery of his identity.</p>

Based on Todorov's Chapter: Columbus as Interpreter (1984)

The interpretation is a mechanism to understand the surrounding world. The interpretative processes occur, in Todorov's opinion, through two kinds of searches of the truth: the "truth-disclosure" (*la vérité de dévoilement*) and the "truth-adequation" (*la vérité d'adéquation*). The truth of disclosure tries to respond to the circumstances related to the Other, the reasons why the Other is the way He is. There is not more or less of a truth in this revelation but more of a comprehension of who the Other is. The second truth relates more to the facts and the things we can see or not (Todorov, 1995a:122). Both truths can reveal a more truthful identity of the Other but they also put the interpretation into a dilemma, since it might become difficult to give both the same importance in the interpretation process: "Yet if we avoid subordinating one type of truth to the other, even if we avoid any connection between the two, how then do we situate them within a single framework?" (Todorov, 1995a:91).

In Todorov's opinion, any interpretation has to contribute with both these truths (Todorov, 1995a:122). Although Todorov refers these truths in regard to the analysis of historical events, this perspective can also be used for the interpretation of the Other. Then the same reading of the Other has to take place in order to understand his differences and identity as when trying to read and interpret an historical event: both relate to historical situations, socioeconomics characteristics, circumstances, and so on.

The process of interpreting the world is a subjective construction, which is constructed upon already existing interpretations (Todorov, 2011:9). Many investigations in social science rely on interpretive models to examine also existing interpretative proposals of reality, such as the proposal of the Disability Studies, or the interpretation of the moderate or radical inclusionists. The investigation about social constructions and interpretations to manage the world and its interactions can also be made by the use of interpretive models as well. It is, however, important to try and examine the existing interpretations of the Other in order to comprehend the relations We have with the Other and how We would like to keep on relating to him. The pragmatic and effective interpretation appears to be the most suitable for this task and could be the closest to an empirical analysis of the subjective reality. In this regard, the interpretation of the alterity relations, which are based upon the subjective constructions, will be examined from this perspective.

Both truths: “truth-disclosure” and “truth-adequation”, are paramount for the analytical interpretive process. With help of both truths, the whole interpretive process can be more objective since these truths help answering questions related to the historic situation and other contextual elements, in order to be able to rely on the facts behind the interpretations.

2. Todorov and his Alterity proposal

The alterity evidences the position of the subject as an Other. In this regard, some authors would tend to perceive alterity as a negative characteristic within the social encounters, given that alterity expresses the difference and otherness of the individual. Other authors value alterity as positive, since it recognises and acknowledges their diversity. Todorov suggests that the statement of otherness does not say nothing about who this Other is, nor about his identity, culture or differences: “personne n’est intrinsèquement autre; il ne l’est que parce qu’il n’est pas moi” (Todorov, 1989:355)²². In this regard, the statement that the Other is Other because he’s not me, acknowledges the difference depending on the comparison criteria We are using towards the Other (Page, 2011). Nevertheless, the interpretation We do of

²² “nobody is intrinsically Other, he is not Other more because he is not me” (free translation)

the Other will determine an alterity relationship with her and represent an important factor in the belongingness or rejection of the Other from the group. The alterity relation and interpretation of the Other influences the formation of the Other's identity; The construction of her identity is fairly influenced by the way We relate to her (Todorov, 1984, 2010, 2011).

The awareness and, by that, the statement that there is an Other, establishes the existence of diversity. Who is diverse has been analysed in a previous chapter. Mohanty (2000) states that even by differentiating Us from the Other, there is still sameness that links Us to the Other. Along with Mohanty's opinion, Touraine affirms that the individual is both different and equal and that negating one of these attributes of him is negating the diversity dimensions he possesses. For Touraine, society is built upon difference and equality: "C'est pourquoi non seulement la différence et l'égalité ne sont pas contradictoires, mais elles sont inséparables l'une de l'autre. Une société sans différences reconnues serait une dictature imposant l'homogénéité à ses membres, [...]" (Touraine, 1997:286).²³

The problematic of alterity reveals, as explained before, the interpretation We make of the Other and how this translates into a relationship with him. It might be fair to acknowledge that: "the discourse of difference is a difficult one [...] the postulate of difference readily involves the feeling of superiority, the postulate of equality that of indifference, and it is always hard to resist this double movement" (Todorov, 1984:63). However, the relationship to the Other nowadays is not only one of subordination or oppression; on the contrary, many social policies pursue the integration of the Others within the social system as well as their participation. This is why the analysis of the alterity's relationship between Us and the Others within a social system, like the school inclusion, represents an important step toward understanding the Other. If the goal is to include disabled people within the mainstream school in order to foment their participation and the fulfilment of an learning achievement, as well as the life in common (understood, in this investigation, as the life in common between non disabled members of the educational contexts

²³ "This is why difference and inequality are not simply contradictory; the two are inseparable. A society in which differences are not recognised would be a dictatorship which imposed norms on its members" (Alain Touraine (2000): "Can We Live Together? Equality and Difference", Stanford University Press, USA, p. 171)

and disabled pupils), it is paramount to examine where the alterity problematic stands.

2.1. The alterity relationship

The problem when analyzing the existing alterity is to understand its formation: How to decipher upon which values and attitudes the alterity relation toward the Other is built. Todorov’s theory addresses these issues and proposes a method of analysis of alterity that examines the relation to the Other from three different dimensions or axes. The deconstruction of the three dimensions enables to determine the formation and the kind of alterity that is present. Even though Todorov forewarns of the delimitations these axes have, the variety one of these dimensions may offer is infinite: “There exist, of course, relations and affinities between these three levels, but no rigorous implications; hence, we cannot reduce them to one another, nor one starting from the other” (Todorov, 1984:185). The three axes represent the actions, values and knowledge about the Other (Table 3).

Table 3: The axes of alterity

Axis	Definition	Examples
Axiology	There is a value judgement.	The Other is good, evil; he’s our equal or he’s inferior; We appreciate the Other or not. We admire the Other (exotism).
Praxeology	There is an action of rapprochement or distancing in relation to the Other.	We adopt/reject the values of the Other; We identify ourselves with the Other or not; We assimilate the Other or We assimilate to them; We are indifferent or neutral towards the Other.
Epistemology	There is knowledge or ignorance regarding the Other’s identity	I know the Other’s identity. I know the Other’s learning needs. I do not know what the Other needs or who he is.

(Based on Todorov, 1984, Chapter “Knowledge”)

Even though there are some affinities between the axes, there is no rigorous implication that one axis might anticipate the content of the other axes. Since the

alterity relation to the Other is dynamic, if an axis changes, it could influence the change of another axis as well (Todorov, 1984:). These axes can be combined in all possible ways to shape a more specific alterity relation.

Therefore, how We perceive the Other can be quite relevant because it can influence the identity of the Other, what value judgement we make of the Other and how We understand and approach the Other: "In reality, identity resides not in diversity itself, but in the status accorded to it" (Todorov, 2010:180). Even though Todorov advocates strongly for the recognition of the Other as such, in the sense of an understanding and comprehension of his identity: "Respect for others begins by recognizing them as such, and not with a praise that derives from inverting our own portrait" (Todorov, 1995a:45). He also states that this epistemological awareness of the difference alone will not ensure a positive alterity relation. Hence an alterity relation that recognises the identity=difference of the Other could be praxeologically translated into for example: the Other's assimilation to our identity, or it could also be expressed in the Other's exclusion because of this difference.

It would not be accurate to affirm that there is only one positive expression of the alterity, nor that once a positive alterity is achieved the process will be finished. The alterity relations can be more or less problematic and, in that sense, the analysis of the existing alterity will enable to identify problematic elements, to reinforce those that are positive or intervene in order to achieve a desired interaction. The following example of alterity relation shows how the axes are expressed in each case. The exoticism recognises the Other as such, but the knowledge and understanding of the Other is based upon an axiological admiration to difference. In other words, We do not appreciate the Other, whom we do not know, but We appreciate the differences: "Or la méconnaissance des autres, le refus de les voir tels qu'ils sont peuvent difficilement être assimilés à une valorisation. C'est un compliment bien ambigu que de louer l'autre simplement parce qu'il est différent de moi. La connaissance est à son tour inconciliable avec l'éloge des autres"²⁴ (Todorov, 1989:356). While the exoticism has solved the recognition of the Other as such and does not pretend to

²⁴ "Or the ignorance of the Other's identity, the refusal to see them just as they are, can hardly be considered as an appraisal. It is quite ambiguous to compliment someone because He is just different than myself. The knowledge is on its side, irreconcilable with the others' praise" (free translation).

assimilate him to the own image. The exotism is relatively ignorant about the Other's identity and fails to respond to the Other's need or to recognise the dynamic character of the Other's identity.

Todorov proposes what in his opinion may be a constructive alterity, an alterity that would promote life in common or as he (Todorov, 1995b:10) calls it, "la vie en commune": "Si l'on prend connaissance des grands courants de la pensée philosophique européenne concernant la définition de ce qui est humain, une conclusion curieuse se dégage: la dimension sociale, le fait de la vie en commun, n'est généralement pas conçue comme étant nécessaire à l'homme"²⁵ (Todorov, 1995b:15). In this alterity, there is no need to comprehend inclusion as a negation of each other's individuality. Furthermore, the intention of maintaining and building a common life (that is, considering each other's identity and needs), requires a dialogue between Us and the Others. This dialogue should represent a connection in comprehending the Others' identity and reconstructing each other's identity for the life they want to lead together. But to engage in a dialogue, there should be a notion of what the interpretation of the Others is, how We value and what We know about the Other and about ourselves.

The implication this analytical model presents for an inclusive learning process relies on the ability to promote the inclusive culture and the identification of possible stereotypes, in order to rather promote a discovery of each other's identity free from prejudices. The promotion of the alterity analysis in the inclusive context will help to outline and recognise the special educational needs of all the pupils, remove barriers and promote the participation of the members within an inclusive educational context. Consequently, Todorov's deconstruction of the alterity relation serves greatly for analytical and investigatory studies in the attitudes field, because this model firstly helps to understand upon which paradigm of reality alterity is built; secondly, because it allows Us to comprehend the interpretations (not only from our side, but also from the Other's side) and how these interpretations are legitimised; and finally, due to the dynamic character of alterity, it enables an examination of the current

²⁵ "If one takes into account the knowledge of the most relevant European philosophical thinking concerning the definition about what is human, a curious conclusion comes to sight: the social dimension, the fact of the life in common, is not usually conceived as necessary for the human being" (free translation).

alterity relation, and to promote another alterity relation that expresses better the aims of inclusion or integration.

Regarding the analysis of the inclusive and integrative relations to the Other (the pupil with D/SEN) and Us (the teachers, school staff, non disabled peers and parents), this model presents important tools to analyse how those relationships are taking place and they can be compared with the theoretical goals of the inclusion²⁶. Also through this model it is possible to examine the existing relation between the school members and the pupils with D/SEN and identify if there are problems with the Other and how to improve possible attitude problems. Some authors indicate that the investigation of the attitudes is relevant for a successful inclusion. However, there are no studies that examine the alterity relation as an examination from the existing attitudes: “Also the study of prevailing attitudes within society needs more refining. Attitudes are crucial to achieving inclusion, but research should not focus on demonstrating that attitudes are for or against inclusion but should rather give insight into reasons for different perceptions, trace the development of these attitudes and try to analyse their affects on those with special needs and their peers” (Pijl et al. 1997:161).

3. The Dialogue

The dialogue was firstly introduced by Todorov as a structured guideline to understand the Other in philosophical, sociological, and literary pieces, this is, written texts that address the problematic of the Other (Todorov, 1989). In his later works, he points out that this same process can be used to understand the Other in a social context, refining the phases of the dialogue to achieve the mutual understanding (see Todorov, 1995a and 2010). The dialogue, as the structured process he suggests, is a voluntary decision between the monologue and the confrontation: “Choisir le dialogue, cela veut dire aussi éviter les deux extrêmes que sont le monologue et la guerre”²⁷ (Todorov, 1989:16). Therefore, the impact of its practice will not only foster

²⁶ The inclusion, as will be examined further in the next chapter, represents the process from integration to inclusion, being this last the better learning programme. There are some guidelines proposed by the inclusionist authors related to the alterity that will be taken as desired alterity relations within an inclusive environment.

²⁷ “To chose the Dialogue also means ti avoid the two extremes. This are the monologue and war” (free

the understanding, but at the same time, aims at maintaining a certain balance between plurality and unity. Both aspects: plurality and unity are central, since plurality foments the creativity, critical mind, productivity, and many other flourishing social aspects; but also the unity can promote the social cohesion that will firstly provide with a communicative context in order to make the most of the coexisting diversity. As for the preventions, unity will also prevent the domination of one group over the other (Page, 2011:9; Todorov, 2010:176).

Todorov maintains that while the contact to our own group helps to construct our starting identity, the contact to the Other helps the person to become critical toward his own culture or identity. This is, We would be able to examine our own interpretations and values from a more relativistic point of view. However, the criticisms towards the own culture, does not mean that the person will abandon his identity (maintenance of plurality), but it will only allow the person to perceive the Others more openly (formation of unity) (Todorov, 1995a:112). The dialogue aspires to improve the knowledge and understanding about the Other, but a the same time the knowledge and understanding about ourselves (Todorov, 1995a:37-38; 2010:23). The dialogue goes beyond the acknowledgement of plurality, as it urges the knowledge of the Other to consider other forms and views of the reality, this is, to strengthen the epistemological axis of the alterity. Dialogue enhances the awareness and understanding of the Other and also enables Us to distance ourselves from our own views and forms of our world (Todorov, 2010:34).

3.1. Dialogue Phases

In short, Todorov's proposal of a dialogue is the golden mean to achieve a better understanding of each others' identities and representations of reality, and the begin of a life in common (Todorov, 1995a, 1995b and 2010). With this, the encountering with the Other (praxeological axis) will be the start of this dialogue, which is structured in four discernible phases (Todorov, 1995a: 38-40):

The first phase begins with an assimilation of the Other to ourselves. We need to perceive the Other through our eyes and our comprehension of reality. We do

translation).

recognise in this process that the Other still exists and remains different from Us, but our identity becomes the pattern to comprehend the Other's identity. There is only one identity in this phase: ours.

The second phase puts ourselves aside in benefit of the Other's identity: We assimilate ourselves to the Other. Todorov notes that this process is very individual for each person, since everyone expresses his interests and exoticism regarding the Other's identity in a different way. But the permanent and essential act here is the renounce to our identity in favour of the Other's. In this phase the only present identity is the Other's.

In the third phase We reassume our identity, but only after having immersed ourselves in the knowledge of the Other's identity. With the profound knowledge of our and the Other's identity We may begin a dialogue, since We understand that the Other's reality is as relative as ours. We remain different from the Other but We understand where our differences lie.

In the fourth and last phase begins the mutation of each identity. We recognise the difference in the Other, but after the comprehension of the relativity of our own and the Other's identity We may not identify ourselves completely with our identities as We did before this process. Todorov says that the knowledge of the Other's identity will influence and determine our *new* identity. We learn to be conscious about our identity, but We share the knowledge with the Other's identity. At this point the identities begin the process of "*métissage culturel*" (Todorov, 1995b).

Choosing the dialogue means having the willingness to reinterpret our reality's perspective. The critical position toward each others' identities and paradigms seeks not only the knowledge about Us and the Other, it seeks also the common aspects that may unify Us, and the difference that allows Us to retain our diversity. The intention to live together implies that neither our identity nor the Other's gets lost. The *métissage culturel* mixes both identities to generate a new one, different from both the Other's and our identity. However, it will not turn difference into sameness (Todorov, 1984 and 1989).

Yet disparity and conflict are unavoidable in a heterogeneous environment. These conflicts are also necessary for the recognition, knowledge and the achievement of

the cultural hybrid. Sharing a common identity should not mean losing one's identity, but rather gaining a wider comprehension of Us and the Other. The mutual knowledge can generate mutual values, comprehension and the capacity to even value something that was invisible for Us before. The dialogue, in this sense, will also allow to experience a life in common that enables both Us and the Other to express the individualistic and social dimension of the person within a common context (Todorov, 1995b). Also regarding the alterity, being part of the dialogue process will allow enlightening the elements that constructed each other's alterity relation towards one another.

4. Life in common

The human being has two important dimensions for the development of what is called humanity: an individual and a social dimension (Todorov, 1995b:15). Both these dimensions are experienced and developed within a social context, that is, the life in common with others. In this sense, the most relevant functions of the social coexistence have to do with the formation of an identity, the search for recognition and the change of the human influence by the social interactions (Todorov, 1995b:84 and 29-30). However, as examined before, the interactions with other human beings, who can be in many senses similar or relevantly different from Us, can be fruitful or not.

A historical examination done by Todorov regarding the thought of the human being as a social creature underlines the opinion of Rousseau. The Genevois author states that the person as a social being needs to fulfil three aspects related to the contact with the others. These needs are: the "amour de soi" (self-love), which is the notion of survival, also the "amour-propre" (vanity), which is the tendency to compare oneself with the others and the need to position oneself through this comparison in a superior position. Both these needs are the expression of the individualistic necessities of the human being; however the "amour de soi" as well as the "amour-propre" must be experienced within a social context. A final and third need for human beings is the demand to experience "*l'idée de la considération*" (the idea of recognition), which represents the search for acceptance through the Other's value judgement, and vice versa (Todorov, 1995b:28-29). For Todorov, the person will request this recognition either in form of a distinction or belonging to a collective identity. Both belonging and

vanity are not opposite and fulfil the human being as a social being (Todorov, 2010:62-63).

Consequently, the fulfilment of these needs remain important throughout life. Yet the type of recognition changes during the different life phases. The so called *recognition of conformity*, which is the need of children to belong to a group for the fulfilment of recognition, changes during the adolescence into the *recognition of distinction*. Both recognitions are entirely necessary but represent opposite recognitions, while the first (recognition of conformity) wants to be perceived as equal, the second (recognition of distinction) wants the recognition of being different: “La reconnaissance de notre être et la confirmation de notre valeur sont l’oxygène de l’existence”²⁸ (Todorov, 1995b:119). Furthermore, the recognition develops in two phases; the first part expects the awareness of one’s existence and the second, the recognition of one’s value. The absence of the recognition, because of indifference, translates into a negation of the Other or the total rejection of him (Todorov, 1995b: 110-114).

Therefore, the life in common will influence the alterity relation, for the acknowledgement of the Other and his recognition depend on the alterity relation We have with the Other. In this sense, the fulfilment of the social recognition depends on the judgement value the Other does about Me and how this judgement will allow or will not allow an acceptance of my identity. Yet, the recognition also implies the epistemological dimension of the alterity, since the *recognition of conformity and distinction* (that is, my sameness and my difference) depends on the knowledge the Other has about Me.

It is clear that the life in common referred by Todorov is mainly the life within the society. However, the life in common not only takes place in a large system such as the society, but also in smaller social systems, where people encounter and interact. Therefore, the inclusion or integration is also an experience of life in common within a social system. The interaction between the members of the school, as in any other organization, aims at the recognition of each others’ identity, regardless of how diverse their identities are. However, the heterogeneity will add another variable relevant for the alterity interactions between the groups. The sense of belongingness

²⁸ “The recognition of our being and the recognition of our value are the oxygen of existence” (free translation).

and validation will highly depend on the recognition and the alterity relation: "If the gaze of the others does not gratify my sense of individual excellence, I can seek the confirmation of my being in the community (...) of which I am part. This is what is called the need for belonging – a feeling that is not at all an anachronism, but a constitutive trait of the human person" (Todorov, 2010:62).

Today many societies are interested in the promotion of a social cohesion between the different socio-cultural groups and collective identities, rather than a fragmentation and confrontation between the different communities. Educational policies, like the promotion of inclusion and integration, can also be understood as educational programmes that aim at the participation of the different communities within the educational system. These programmes, consequently, should deal with the acknowledgement and acceptance of the difference. However, the question is, if the inclusive and integrative learning programmes actively promote the dialogue, promoting the maintenance of unity and plurality; the active recognition of the Other's and our identity; the self fulfilment through recognition and participation in the educational context. The search for a social cohesion and understanding are based upon an alterity relation and recognition. The fostering of this life in common can be exercised already in school. The integrative and inclusive learning programmes are in theory an attempt in this direction. Nevertheless, to promote an alterity relation that can positively influence the members in the school, it is necessary to examine the standing point, where the alterity relation is, in order to move forward to a desired inclusive alterity.

5. Example of an analysis of alterity

To conclude this part about the alterity theory, the following example will present an analysis of the alterity relation to disability. For that purpose the analysis will be based on one picture presented by the German organization "Aktion Mensch" related to the promotion of inclusion in Germany (Annex, chapter 1). Through the publicity campaign it will be possible to analyse and explain in a practical way the theory exposed before, with the help of an interpretive approach. The slogan proposes a question about diversity and its significance for society. In this sense, the photography will help firstly to exemplify how alterity's content in a visual material can be examined and introduce an analytical model to represent the alterity with its axes.

From that point it will be possible to interpret the present state of the alterity message of the chosen campaign by Aktion Mensch and to reflect upon the findings.

Many of the topics presented and discussed in the site of the NGO “Aktion Mensch” are related to disability and inclusion. The material instigates viewers’ opinions and discussions about diversity, disability, life in common and other related topics. The organization uses also a visual campaign to present their thoughts about the mentioned aspects, sometimes using open questions, sometimes statements. The Image No. 1 (Annex, chapter 1) is an example for a statement and will serve as an example for this analysis. The postings of the web site’s visitors will not be analysed in this example because of their sheer amount. Therefore, the alterity relation toward disability that will be analysed will be the one of the organization.

The image No. 1 presented in (Annex, chapter 1) shows young people in what appears to be a school yard, with a focus on three young girls chatting. The statement: “der einzige Unterschied: Sie ist Klassensprecherin”²⁹ refers, most probably, to the only girl on the wheel chair. It could also refer to one of the other girls; however, the suggestion about the idea of difference would not have such significance. Through this image the focus is indirectly put on one of the girls stating that her bodily impairment is not enough to establish a difference. One could interpret this statement as an educative statement that wants to underline that the bodily disability should not be categorised as difference. If the body impairment can be categorised as difference, it seems to be not as relevant when compared with the role as class representative. This is, “Aktion Mensch” proposes that her identity will be rather based on her role as a class representative, than on her disability.

The second example, Image No. 2 (Annex, chapter 1), shows a young lady with Down Syndrome working as a waitress in a café. She is attending three costumers without any visible disability. The statement says: “der Einzige Unterschied: Sie hat noch keinen Feierabend”³⁰. In this case, it is quite clear they are referring to the person with the Down Syndrome, since she is the only one still working. Again, the

²⁹ “The only difference: she is the class representative” (free translation).

³⁰ “The only difference: she is still at work” (free translation)

bodily and visual difference originated by the Down Syndrome does not reach the level to be considered as a difference characteristic.

The approaching method of the slogan of Aktion Mensch addresses the issue of disability in an interesting and useful way, since it firstly provokes the visual thrill through the photography and the statement posed below it. Additionally, the statement narrows two categories: *difference* and *life circumstances* (illustrated by the role of class representative and the working situation). Also, it chooses the categories *difference* and *identity*, which in the case of Image No. 1 relates to a school role. Nevertheless, both examples deliberately choose two persons with a disability to state that their disability is not a difference factor, but that their circumstances are (school role and working situation). The thematization about difference and disability is in both cases clearly addressed.

So this inclusion campaign focuses on the people with disability (bodily and intellectual), approaching the topic of disability in regard to difference. The slogan uses the comparison form: “the only difference...”. Therefore, deriving from the statement that there is no difference between the girls (Image No. 1) besides the fact that one of them is a class representative, one could doubt that the slogan refers to the girl in wheel chair. However, as mentioned above, the Image No. 2 uses the same slogan to a different situation in which it is certain that they are referring to the young woman with an intellectual disability. So, in both cases the comparison with the girl in wheel chair and with the young woman with Down Syndrome are made in relation to the activities they exercise in their surroundings: class representative and still at work. They do not refer in any case to the fact that both have and impairment or a disability, nor are these facts pointed out as differentiating factors of their surroundings, even though the slogan is speaking about them and not about the classmates who are not class representatives and the customers. Certainly other distinctive characteristics are not being considered in their identity definition and the Other’s images. Nor is considered the disability, despite the fact that the slogan intends to raise awareness about inclusion, which leads to consider the silence about this element is in itself a statement about disability.

Epistemologically the information given about the identity of both the girls in Image No. 1 and Image No. 2 relates to the roles they practice (class representative and

waitress), their gender, for the Image No. 1 some range of age, and the fact that both have a disability, which is visually perceivable. Epistemologically the information of the two people with a disability is a negation of their disability as a characteristic of their identities. The non-thematizing of the disability as a diversity is also an arbitrary decision of Aktion Mensch that reveals the stance of the Organization towards the disability. Praxeologically, Aktion Mensch seems to search for an identification with the Other's identity through the comparison with those next to them in the pictures, but without a disability. In this sense, it could also mean that there is an image's imposition of what their identity should be, and if their disability is part of their otherness. Axiologically, the most relevant element recognizable is the meaning of difference when paired up with disability. The interpretation of this difference in regard to disability seems to be for Aktion Mensch a negative aspect. However, there is not enough to be able to reaffirm this hypothesis. Nonetheless, one could tend to believe that the negation of the disability as a difference is a discourse that stays in the dichotomy difference / sameness, for which difference=negative and sameness=positive.

In summary, the epistemology presented by Aktion Mensch about people with disability acknowledges a difference when speaking about their activities, but does not acknowledge the disability as a difference. The slogan does not reveal information about the disability or impairment, but rather tries to underline the capability of disabled people to develop the same activities than their non disabled peers, without addressing eventual differences or difficulties that accompany the disability. The Image No. 1 underlines the fact that the girl in the wheel chair has a special position in comparison with the majority of their classmates, since not everybody can be a class representative. One could argue that many other characteristics of them are not being mentioned, such as the gender. However, the pictures do not focus on this difference, but rather on the disability element which is more evident to the viewer than the school role or the working schedule.

Todorov notes that the difference is not only a fact, but a right (Todorov, 1995a:54). The tendency in these slogans, however, is to equalise the different groups in order to probably avoid the negative discrimination often associated with disability. Yet, the acknowledgement of the Other's difference and the understanding of what it means to be different within a school or in the work place, should be ground to thematise the

epistemology axis of disabled people, so their needs become known and can support a praxeology that is aware of what these differences means in the daily life. Not mentioning the disability as a difference can be perceived axiologically as a discriminatory statement, like silencing the *elephant in the room*, and it reveals the belief of Aktion Mensch that the otherness associated to disability is negative.

The example brought in this part meant to briefly clarify how alterity, as a social theory, might practically be interpreted and examined allowing an identification of the standing point regarding the alterity toward the Other. It can also allow determining a comparative representation of the current alterity and the desired alterity. Undoubtedly, this example is not analysed in depth, but serves as a mere approach to a wider investigation about reflecting upon our relation to the Other. Still, the model presented helps to orient and enlighten our own perspective about the relationship We have with the Other. A more wider and profound examination will be presented in the empirical phase of this investigation.

6. Some conclusions

Every group has a different experience with diversity but even though different, they all experience the dilemma of interpreting their own identity, culture and representations of the reality in contrast to the Other. It is fundamental to ensure the maintenance and development of the identity of every group, reinsuring the difference between Us and the Other without being this the cause of a social fragmentation, but rather the fostering of plurality.

Many authors are preoccupied with how to break the stigmatization related to some differences. The change can be possible with a conscious and permanent work which is proposed here and can be applied in school for the purpose of inclusion. The reason is that the alterity relation with the Other is a dynamic bond that permits reinterpretations based on knowledge, attitudes and beliefs about the Other.

The failure of the dialogue between cultures, collective identities and communities may occur basically because of the ignorance toward the Other or by denying the Other his right to be different. The failure itself might become a social gap hard to overcome. It lamentably may even become the destruction of the Other or a

restriction to a given identity. Here lies the importance of the understanding between Us and the Other; not to assimilate the Other to our image, but the aspiration to develop a positive life in common.

Encountering the Other and interacting with her is something to be learnt and addressed. Therefore, education becomes an assertive medium to contribute to the formation of a cultural hybrid. "Obviously, for the individual, contact with other cultures does not play the same role as the contact he has with his own culture. The latter is constructive; the former, critical: it enables me not to automatically consider my values as a universal norm" (Todorov 1995a:80). The inclusive learning will promote this perspective when reflecting upon the Other and will encourage dialogue, since friendship and belonging to a group can turn the Other into somebody familiar and create bridges for interactions.

Finally, the relevance of examining the existing alterity between Us and the Other is necessary to recognise and to be aware of the inclusive alterity that already exists and the one to be achieved. Without a knowledge about our and the Other's perception of reality, it can be hard to recognise which aspects may be relevant to address in a inclusive process, since the inclusive process involves the promotion of an inclusive culture (Booth and Ainscow, 2002).

IV. School inclusion: Life in common and the encounter with the Other

Throughout this chapter, inclusion as a form of life in common will be analysed. To start with, a short development of special education until the school inclusion will be presented, in which difference between school integration and school inclusion will be especially examined. To continue with, this part will also present and analyse some of the more relevant topics and problematics related to the inclusion and integration of children with disabilities within mainstream schools and the alterity relation to the pupils with D/SEN. For this goal, matters related to attitudes and to the dilemma of difference among others, found in the bibliography on inclusion, will be used to exemplify.

This chapter will also examine the conscious promoting of dialogue within inclusive and integrative schools, as the fostering of inclusive goals. It represents the achievement of a heterogenous school discourse that allows the development of different collective identities (plurality), as well as the construction of an inclusive identity (unity). The inclusive school will be regarded as a regulated place where encountering with diversity should be part of the curriculum. Diversity is understood as children with and without disability or SEN. To finish with, a short review of the forms in which inclusion of disabled children takes place in the secondary school in Baden-Württemberg, where the investigation took place, will be presented.

1. Short history review: from special school to school inclusion

Throughout the nineteenth century, schools for children with disability flourished in Europe as well as in North America. In the beginning these institutions were financed mostly by private donors, who participated in the institution's board. Consequently, the donors' power to decide about the teachers and other school matters made that the special schools were separated from the regular public educational system. Winzer believes that due to this fact, special schools were more expensive and many donors took their donations away. The economical withdrawal made the general population start questioning the sense of the special schools. According to Winzer,

in Connecticut the mentioned situation led the population to state that special education was “a waste of time” (Winzer, 2002:132). However, the State took the financial control of the special schools by the beginning of the twentieth century and with this, that specific controversy about special schools came to an end.

About the functioning of the first special schools during the second half of the nineteenth century, Winzer mentions that it covered most of the ages of the pupils: from kindergarten to homes for adults with intellectual disability, where they could live after their school education for intellectually disabled people. The curricula were more focused on a practical rather than an abstract formation. The ulterior motive was to prepare them for an economical independent live, even though many of the intellectually disabled people were institutionalised (Winzer, 2002 and Speck, 1999). Speck also points out that in Europe the main motivation in the institutionalization of the feeble-minded was a medical, socio-pedagogical and a religious charitable interest in them (Speck, 1999:13).

The twentieth century was marked by the interest and development of a deep and scientific understanding of disability. However, some medical classification had already started during the second half of the nineteenth century. John L. H. Down, for example, published in 1866 a typification of one sort of feeble-minded, today known as Down Syndrome (Speck, 1999:15). The interest in intellectual disability was growing, which also translated into more specific labels (Winzer, 2002). Francis Galton (1822-1911), for example, as the founder of intelligence measurement, showed also that the scientific interest in intellectual abilities not only dealt with syndromes and labels, but also for more reliable criteria to establish intelligence.

Binet and Simon created the intelligence test at the request of the Prime Minister of France, who wanted a test that could identify which students were not up to the mainstream school and should attend a special school (Zimmer, 2012:58). The use of this test spread to more countries and was the main criterion to determine what kind of education a child with learning difficulties should get. This meant that the test would not only reveal those with a low IQ, but also the slow learners and the uneducated. Gillig sees the psychometrical test as a more objective tool to identify disabilities and learning difficulties: “car le test qu’ils mettront au point permettra de

sortir des équivoques, des imprécisions, des jugements partiels et subjectifs, et leur substituera des critères d'une plus grande objectivité" (Gillig, 1999:20)³¹.

Those who scored low in the psychometrical test were sent to special classes or institutions for intellectually disabled people, while the slow students would more probably attend special classes within the regular school (see Speck, 1999; Winzer, 2002; Gillig, 1999). Even though the tests could be perceived as a discriminating tool that sent children to special classes, Winzer believes that the test also ensured intellectually disabled and feeble-minded children the right to receive an education: "(...) special education was a logical extension of regular education and demanded the extension of educational opportunities to exceptional students" (Winzer, 2002:327). Speck does not conceive the special classes as an educational right, but as a fixation of societies' opinion that intellectually disabled were unable to take care of themselves (pflegebedürftig). In the German speaking countries, the education for intellectually disabled pupils was adapted into the creation of day care and after school centres: "und doch wurde eine negative Fixierung vorgenommen: die geistig behinderten Kinder wurden als „pflegebedürftig“, d.h. nicht schulbildungsfähig, deklariert. Die menschliche Aufgabe an ihnen wurde nichts als Bildungsaufgabe, sondern als 'Pflege der körperlichen und seelischen Kräfte' definiert"³² (Speck, 1999:29).

The introduction of special classes revealed on the one hand the eagerness of some teachers to be freed of the feeble-minded students under the assumption of their negative influence on the rhythm of the class. On the other hand, it exposed the lack of special educators that could respond to the increasing categorization of disabilities and their pedagogical accent. Until 1930 further, institutes and universities, like Harvard, offered Special Education as a study (Winzer, 2002).

After the Second World War parents, teachers and scientists in Germany as well as in other countries demanded an educational system for the children with disabilities

³¹ "because the test they introduced will allow to avoid mistakes, ambiguities, inaccuracies, partial and subjective judgments, which will be replaced by a greater objectivity" (free translation).

³² "and there indeed was a negative fixation: intellectually disabled children were declared as people in need of care, this is, unable to be educated in a school system. The goal regarding them was not educational, but dealt with physical and mental care" (free translation).

as a substitution for the special classes (see Becker, 2008; Speck, 1999 and Winzer, 2002). One reason for this growing interest was the decrease of institutionalization and the stronger protection for disabled people (Winzer, 2002). Additionally, in Germany the demands for a special education system also related to the fact that during the Nazi dictatorship ten thousands of institutionalised children and adults with intellectual disability were murdered (Preuss-Lausitz, 2001). That author believes that the high acceptance among the public to the introduction of a special education system, which would successfully grow until the 1970's, was a form to make up for what had happened (Preuss-Lausitz, 2001:211).

The 1960's and 1970's became two interesting decades regarding the demands of quality of life for disabled people. During this period an increasing discussion began, which questioned the identity of disabled people, their quality of life and the educational role of the special education. During this time the discussion between the pedagogues revolved around the efficacy of a segregated school system for the disabled children. Consequently came the increasing demands of equality of opportunities for disabled pupils, which resulted in some key-concepts that have influenced inclusion until nowadays: the normalization principle, the special educational needs (SEN) and mainstream.

The normalization principle, known as the Scandinavian principle, was the continuation of Bank-Mikkelsons' and Grunewald's work started in the 1940's. Nirje's proposal of normalization pointed out the necessity to facilitate disabled people the possibility to live a life as *normal* as possible³³. The normalization should touch all the

³³ **Normalization:** „Normalization means...A normal rhythm of the day. You get out of bed in the morning, (...); you get dressed, and leave the house for school or work, you do not stay home; (...) You eat at normal times of the day and in a normal fashion; not just with a spoon, unless you are an infant; not in bed, but at a table; not early in the afternoon for the convenience of the staff. Normalization means (...) a normal rhythm of the week. You live in one place, go to work in another, and participate in leisure activities in yet another. (...) Normalization means (...) A normal rhythm of the year. (...) Seasonal changes bring with them a variety of types of food, work, cultural events, sports, Leisure activities. (...) Normalization means...normal developmental experiences of the life cycle: In childhood, children, but not adults, go to summer camps. (...) In adulthood, life is filled with work and responsibilities. In old age, one had memories to look back on, and can enjoy the wisdom of experience. Normalization means (...) having a range of choices, wishes, and desires respected and considered. (...) Normalization means (...) living in a world made of two sexes. (...) Adults may fall in love, and decide to marry. Normalization means (...) The right to normal economic standards. (...) Normalization means (...) Living in normal housing in a normal neighbourhood. Not in a large facility with 20, 50, or 100 other people because you are

areas of the life of the disabled person. Nirje criticised the institutionalization and the life style disabled people had been having until then (Nirje, 1969). Normalization became the maxim that spoke mainly for adults with an intellectual disability and severe disability conditions (Winzer, 2002).

Also in the United Kingdom, the Baroness Mary Warnock, who was appointed as director of the commission of Enquiry into the education of Handicapped Children and Young People in England, Scotland and Wales, contributed to changing views about the education of pupils with disabilities. Her findings and observations, detailed in the Warnock Report (1978), greatly influenced many of the efforts to introduce the school integration model and later inclusion of children and young people with disability, in the mainstream schools in Great Britain. She criticised the common belief that there were ineducable children, considered incapable of being taught, especially those with an intellectual disability (see also Speck, 1999:29). The term Special Needs Education (SEN) introduced by the Baroness opposed the idea of ineducability, stating that firstly every child, disabled or not, might present during his educational process a special need, and secondly, that those needs would not prevent him of achieving educational goals. Moreover, the SEN indicates the important role of the teacher, to innovate his methods and recognise the heterogeneity in order to attend all the necessities in the classroom.

While the normalization principle spread in the educational system and the SEN was taken into account, a parallel process began taking more force: mainstreaming. The mainstreaming policies wanted to achieve the integration of heterogeneity, especially for children and young people with a disability within the regular school. In this mainstreaming process it was also expected that the regular school that integrated the child with a disability, would do the necessary adaptations in the curriculum (Winzer, 2002). In Europe, this process began in the 1970's, with Sweden as the first country to introduce the integrative model. Norway was the second country to reform its educational system in 1975 into an integrative model (Grosch, 1982). During that time, the debate about equality of educational opportunities took also an important

retarded, and not isolated from the rest of the community. Normal locations and normal size homes will give residents better opportunities for successful integration with their communities" (Nirje: „Normalisation – A Summary by Bengt Nirje“. <http://www.diligio.com/nirje_formulation.htm>).

place in Germany. In Germany the special education system was to a great extent separated from the other educational systems, which affected mostly children from socioculturally marginal families (Preuss-Lausitz, 2011).

Some of the biggest demands came from parents' initiatives and the movements of disabled people ("Krüppelbewegungen"), sustaining that the high distances between the school and the children's home negatively affected the formation of friendship. They also believed that learning in a mainstream environment would help disabled children to develop better (Preuss-Lausitz, 2001).

Grosch criticised the lack of interest in Germany to reform the educational system, like Norway did, in order to become an integrative one: "Eine OECD-Kommission [...], kam jedenfalls zu dem Schluß, daß die Entwicklung des norwegischen Schulwesens so wichtig ist, daß sie für alle Mitgliedstaaten der OECD von Interesse sein sollte. Eine Beurteilung übrigens, die dem westdeutschen Schulsystem versagt blieb"³⁴ (Grosch, 1982:31). Even though Germany did not reform the whole school system nor adopted an integrative policy in 1970's, the German state did not discourage the individual integrative experiences that began in 1976 and continued until the mid-1980's (Deppe-Wolfinger et al., 1990; Preuss-Lausitz, 2011). Many of these integrative school attempts were the results of the parents' initiatives, who all around Europe and North America gave a tremendous boost to the mainstreaming process. Germany was no exception to this (see Becker, 2008; Deppe-Wolfinger et al. 2001; Preuss-Lausitz, 2011 and Winzer, 2002). In Germany, these educational actions were closely followed until the mid-1980's by scientists: "um öffentliche und fachliche Bedenken zu überprüfen" (Preuss-Lausitz, 2011:164), after which different federal states more regularly adopted the integrative learning.

The normalization principle, SEN and mainstreaming were some of the most relevant cornerstones that inspired and fostered the first integration experiences during 1970's and 1980's in different countries around the world. The development of an integrative school had a different pace in each country, but the processes and debates, named above, had similar effects. While in the UK (Frederickson and Cline,

³⁴ "An OECD-Commission came in any case to the conclusion that the development of the Norwegian Educational System is so important, that it should be of interest for all the other OECD-State members. By the way, the OECD-Commission did not have the same opinion about the West German school system" (free translation).

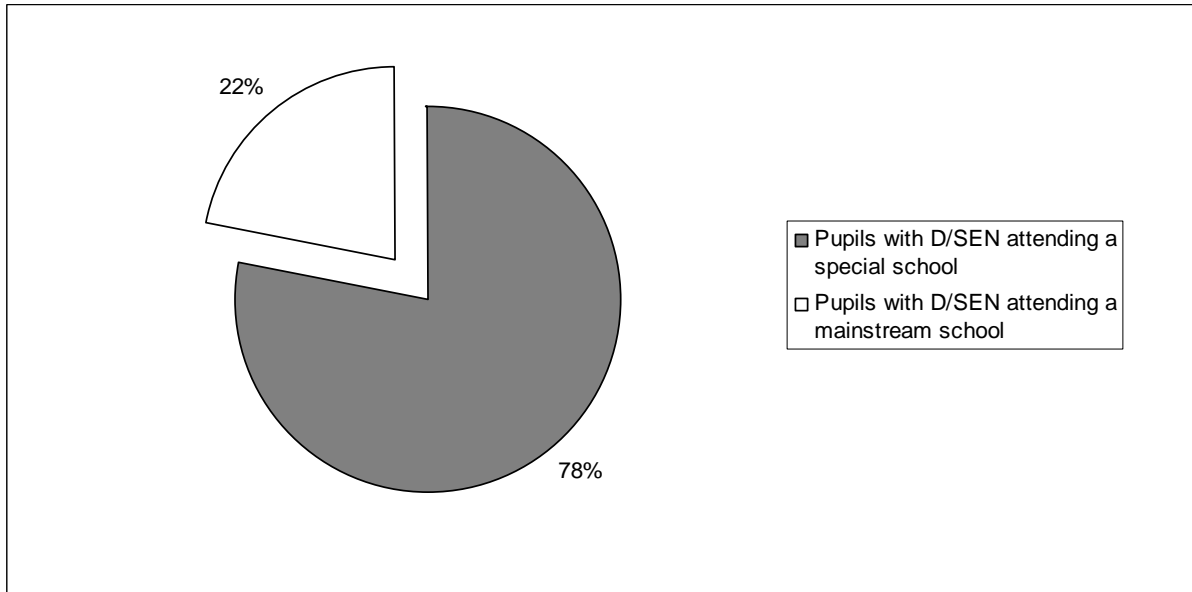
2009), USA, Canada, Spain (Becker, 2008) or Norway (Grosch, 1980), the integration was enforced through more radical changes, like educational reforms, Germany began the integrative process through the support of pilot projects in single cases. What seems to be a common denominator in the integrative processes in all these countries is the impact that parents' initiatives had.

2. Inclusion and integration in Baden-Württemberg

As already mentioned, the integration of disabled children and young people in the mainstream schools started in Germany in the mid 1970's. These first projects were efforts in the elementary and primary school (Deppe-Wolfinger et al., 1990). Nowadays the situation has changed and even though the most part of the inclusive and integrative learning programmes (IILP) are in the elementary and primary school, other levels are becoming also involved. The Conferences of Ministers of Education (Kultusministerkonferenzen, KMK) in Germany showed in their statistical report of 2012 that approximately 108.000 pupils with D/SEN were placed in a mainstream school in the year 2010. This number had been constantly growing since 2001 thanks to the promotion quote³⁵ (KMK, 2012). This amount represents little less than a quarter of the total amount (486.564 pupils) of children and young people with D/SEN in a scholar age (Graph 1). There has been an increase in the numbers; nonetheless, some authors criticise that amount of integrated pupils in the Federal Republic, considering it to be low and also very heterogenous among the different Länder (Hausotter, 2002; Preuss-Lausitz, 2011 and Sander, 2004).

³⁵ The Landesinstitut für Schulentwicklung indicates that the number of integrated pupils grew by 1,8% during the scholar year 2007/08 (Landesinstitut für Schulentwicklung, 2009:51)

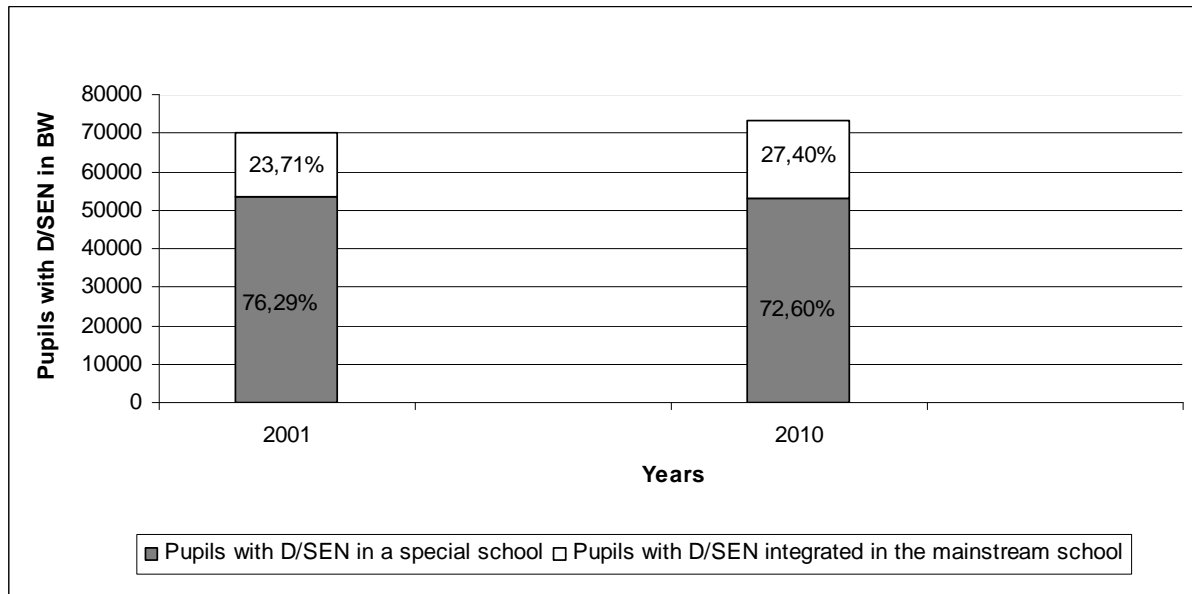
Graph 1: School distribution of pupils with D/SEN in Germany (2010)



Source: KMK (2012:xi-xiii)

The Land Baden-Württemberg (BW) does not deviate much from the national average, having this Land almost half of the integrated population in relation to the national amount. However, by comparing the data from 2001 and 2010, there is an augmentation of almost 4% of integrated pupils in the regular system and a decrease of the same amount of pupils that attend the special system (Graph 2). It is most interesting to underline that the information provided by the KMK states that the majority of the pupils with D/SEN integrated in the regular system nationally are children and young people with learning difficulties (56,2%), emotional and behaviour difficulties (23,5%) and language impairment (15,2%). The integration of pupils with the following disabilities and impairments reaches approximately 10% in total: hearing disability (4,8%), intellectual disability (2,9%), visual disability (2,1%); multiple handicaps (1,1%) and impairment through sickness (0,2%).

Graph 2: Distribution of pupils with D/SEN in BW (Years 2001 and 2010)



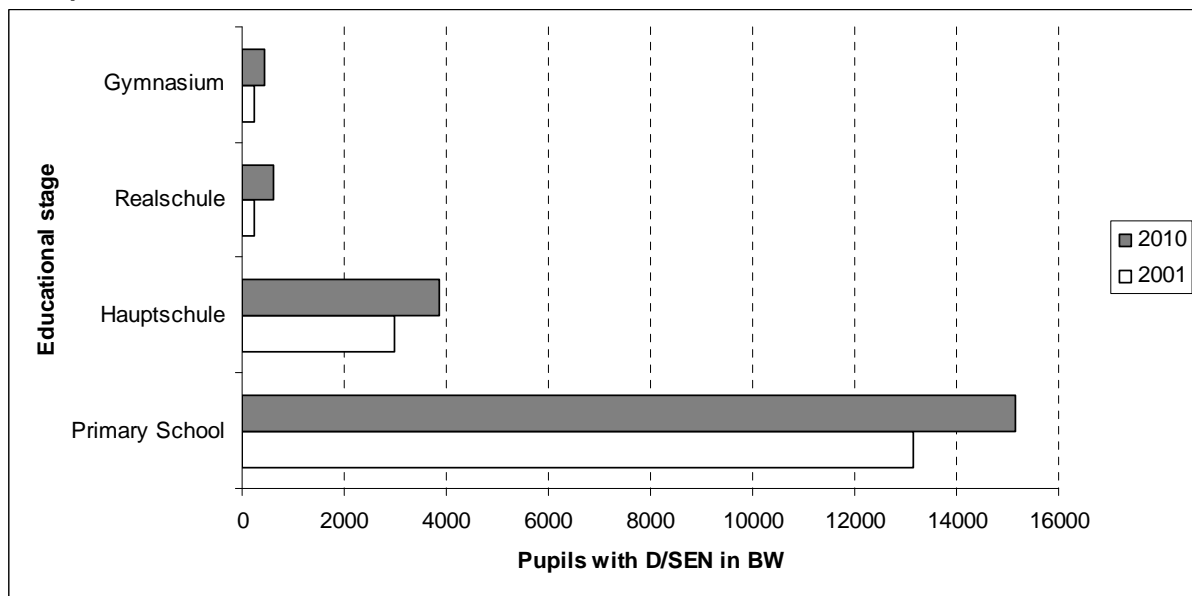
Source: KMK (2012:25)

In BW, children and young people with certain disabilities assist mainly to the special school instead of the IILP. The special school is therefore specialised in each and every disability and impairment. This makes the attention in many aspects quite specific and interesting for some parents, which could partly explain why three quarters of disabled pupils in BW go to a special learning establishment. And yet the “Landesinstitut für Schulentwicklung” points out in its 2009 report for the promotion of the special education in BW that the Land foments and advocates for the integration of children and young people with D/SEN in the mainstream school. Up until now the integration has mainly been conducted with no differentiated instruction for the integrated pupils, this is, the same curriculum has been applied for all SEN, disabled and non disabled pupils within the same class. Nevertheless, the report states that in order to help those with SEN or whose disability made the access to the curriculum difficult, the specialised staff and the special school can support the mainstream school for the achievement of the curricular objectives (Landesinstitut für Schulentwicklung, 2009:49).

Regarding the distribution of the integrated pupils by educational stage in BW, as well as at the national level, the major part of the integration takes place in the primary school. This means that the secondary school is the stage with less integration, including all the types of secondary school existing in Germany. The national average for integrated pupils in the primary school is 56,2%, while in BW this number is roughly one and a half times higher than the national average: 75,5%. For

the Land BW, the report mentions the integration of pupils with D/SEN within the school types listed in the graph No. 3. For the other German Länder, the mainstreaming of pupils with D/SEN includes other kinds of mainstream schools like the integrated “Gesamtschule”, the free Waldorf-schools, as well as the preschool stage. The national average of secondary schools having an IILP is 36,4%. In comparison, the percentage of integrated pupils in the secondary school in BW is a third lower than the national average: 24,4%. Nevertheless, one can observe that the amount of pupils integrated in all the educational stages has increased between 2001 and 2010. Primary schools remain the educational stage with the most integrated pupils in the Land (Graph 3).

Graph 3: Distribution of integrated pupils in BW by educational stage (2001 and 2010)



Source: KMK (2012:59-117)

Regarding the transition from pupils from the special educational system into the mainstream system in BW, the report of the Landesinstitut für Schulentwicklung states that even though a pupil who has a D/SEN diagnosis would be most likely to be recommended to attend a special school, this is not an obligation. The transition from the special to the mainstream system might occur if the school supervising authority determines that the pupil can successfully participate in a non differentiated instruction. According to their data of the Landesinstitut für Schulentwicklung for the school year 2007/08, there was a 5,7% of pupils with D/SEN in transition from the special school system, specially into the primary school and the Werkrealschule. However, in the same school year 8% of pupils coming from the primary and

secondary mainstream school changed into the special school system (Landesinstitut für Schulentwicklung, 2009:69-72). The report does not specify if those pupils with D/SEN were integrated pupils who returned to the special school or were diagnosed with a disability for the first time in the regular school and, as a result, were recommended to attend a special school.

2.1. Integrative and inclusive learning forms in BW

Integration in BW is conducted through different programmes and cooperation projects with the special schools. The differences between the forms in which the integration is conducted relates with: “der Dauer und des Umfangs der Maßnahmen und des Förderorts“(Landesinstitut für Schulentwicklung, 2009:76).

Einzelintegration (EI), or classical integration, means that pupils with SEN are within a regular class and their integration is conducted, as mentioned before, with no adaptation of the curricula from the mainstream school. These pupils usually have a sensorial or physical disability, or are chronically ill. The integration takes place with very few adaptations from the mainstream school, and in some cases the integrated pupils might receive the support from specialised staff, if necessary.

Außenklassen (AK) are an usual cooperation programme between the mainstream school and the special school. The AK are regular special school classes placed within a mainstream establishment. The pupils are pupils from the special school and learn the special education curriculum, with a special teacher from the special school with which the mainstream school has the cooperation with. The possibility of the AK to participate in a teaching activity together with the mainstream pupils within a class or another school activity depends on the cooperation programme of each school. This form of integration is especially used for integrating pupils with intellectual disability and exists since 1991/92 (Landesinstitut für Schulentwicklung, 2009:76).

Integrative Schulentwicklungsprojekte (ISEP)³⁶ are integrative educational projects implemented in the mainstream school, mostly in the primary school (80% of the projects). In the year 2007/08, there was a total of 34 ISEP in BW. These projects implement more changes and measurements within the mainstream school, so that

³⁶ Integrative school development projects.

the school can develop more school and learning activities for regular and integrated pupils. This integrative programme is conducted with the 2-pedagogues-system (a special educational teacher and a regular teacher), in order to allow more common lessons between pupils with D/SEN and the mainstream pupils. In this case, the special teacher is member of the mainstream school; however, her support and time spent in the regular class will depend on the type of disability integrated and the size of the project. Regarding the learning goals, in many cases the curriculum remains the same for all pupils; however, there can be adaptations of the contents and learning goals for the integrated pupils (Landesinstitut für Schulentwicklung, 2009, and Staatliches Schulamt Stuttgart, 2011:5).

Unlike the AK, the integrated pupils are pupils from the regular school and not the special school. Also the children and young people with disabilities go to a school near to their home. Preuss-Lausitz thinks that the geographical aspect is a relevant reason why many parents of disabled children prefer to send their children to a regular school with integration, rather than to a special school: “die Fahrten zu Sonderschulen [werden] noch zeitaufwändiger als jetzt schon, weil die Einzugsgebiete sich erweitern. [...] Das belastet die Familien zeitlich zusätzlich und erschwert soziale Kontakte der betroffenen Kinder zu Gleichaltrigen des Wohnumfeldes” (Preuss-Lausitz, 2011:162).

Inklusive Bildungsangebote are the inclusive learning programmes that exists and are promoted in Stuttgart since 2010. The goal of these programmes is to offer a more inclusive learning experience to pupils with D/SEN. The local educational authority (Schulamt) supports a handful of mainstream establishments to create inclusive learning programmes as pilot projects. The support for the implementation of inclusion is done through conferences, additional budget and specialised staff. The schools with the inclusive programmes were approached by the Schulamt after an evaluation that proved their suitability for the inclusive pilot programme³⁷.

In general, the integration of pupils with SEN and disability increases in Germany, albeit with some differences between the different Länder (Dietze, 2011, and Preuss-

³⁷ This information was received through a phone conversation with the contact person of the local educational authority in Stuttgart responsible for the “inklusive Bildungsangebote” in Stuttgart (February 2012).

Lausitz, 2011). In the opinion of some authors, the tendency to integrate increases because of factors like the parents' interest to send their children with D/SEN to an integrative or inclusive school rather than to the special school. Also from a political, economical and legal perspective, the European Union policies point to a rather integrative and inclusive educational interest. Additionally, the heterogeneity and diversity in the school is increasing because of diverse urban and immigrant situations (see Preuss-Lausitz, 2011; Kiatho et al., 2010; Todorov, 2010).

The different efforts from the educational authorities in BW try to cope with the changing views and conditions of the society, by promoting an integrative education within their capabilities. However, the tendency in many countries, especially in the Anglo-Saxon world, is to focus the efforts on inclusion rather than integration. The difference between both approaches is sometimes diffuse, but at the same time very specific. The ambiguity might be especially patent when delimiting the transition from integration into inclusion. The next part will analyse the differences between both terms.

3. Integration vs. inclusion

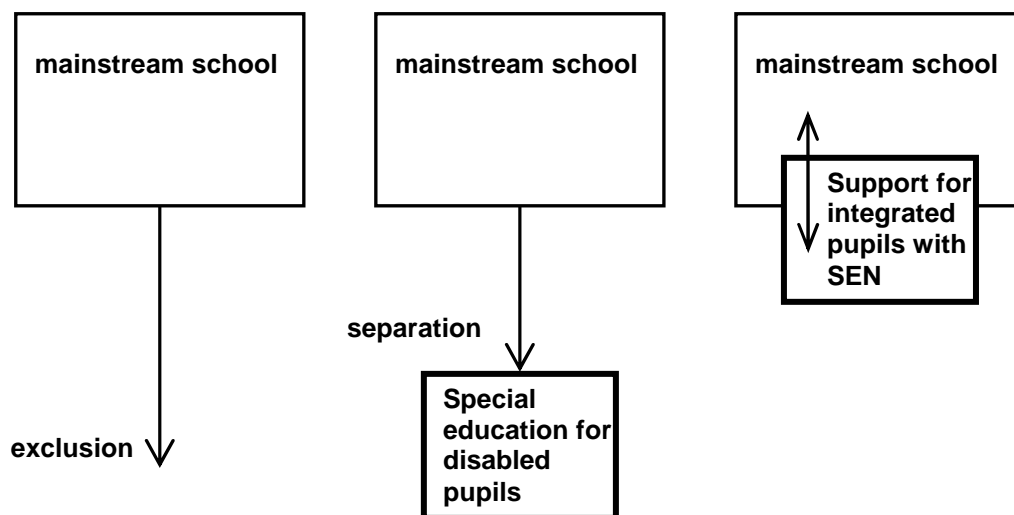
3.1. The concept of integration and inclusion

Integration and inclusion express not only two different educational approaches on common lessons with children with D/SEN. Consequently, it can also be argued that integration and inclusion also represent different alterity relations to pupils with D/SEN. The alterity relation between the school as a system and their pupils can be noticed by their inclusion or integration culture, its practices and structures.

The inclusion model is a continuation of the search for a more equitable, just and alternative educational model for pupils with a D/SEN outside the special school. For many advocates of mainstreaming, the traditional special school model represented a segregated system. The reason that children diagnosed with a disability or with poor school performances were sent to a special school, lay under the assumption that their learning abilities were not enough to achieve the general learning curricula with the regular didactic strategies of the mainstream school (Winzer, 2002).

After many decades in which the special educational system has established itself as an educational alternative for disabled children, came a mainstreaming drift, as mentioned before. The mainstreaming process was in a beginning more interested in a physical integration, in which the disabled children were in the same school, but not necessarily in the same classroom with regular pupils. The following diagram (Diagram 1) expresses the special educational process until Integration. In this sense, the integration in the mainstream schools still evidences a separation between pupils with and without a disability, which is clearly represented in the diagram.

Diagram 1: From exclusion to integration



Source: Bürli, 1997. Quoted by Sander, 2004.

The concept of inclusion appeared in the English-speaking countries as a critic to the integration model. In Canada and USA the detractors of integration criticised the pedagogical aspect of integration, adducing that it represented another form of segregation, only this time it took place in the mainstream school (see Frederickson and Cline, 2009; Sander, 2004; Hinz, 2004). The integration, even though fomented the encounter of both groups, stated a clear division between the children with disabilities and those without. Schumann agrees and indicates that the existence of two separated groups within a same school leads to the questioning of the school's role: "Die Inklusion geht von der Besonderheit und den individuellen Bedürfnissen eines jeden Kindes aus. [...] Im Gegensatz zur Integration will Inklusion nicht die Kinder den Bedingungen der Schule anpassen, sondern die Rahmenbedingungen an

den Bedürfnissen und Besonderheiten der Schülerinnen und Schüler ausrichten” (Schumann, 2009:51). Therefore, the differentiation between these two concepts is crucial since even though inclusion derives from integration, both pedagogical models refer to two different educational approaches.

Nonetheless, in the German literature the differentiation is not always as clear and categorical. Many German speaking authors use both terms regardless of the pedagogical difference these models try to emphasise. Schumann points out, in this regard, the lack of clarity when some authors use both terms: “Integration sei mehr oder weniger dasselbe wie Integration und bezöge sich ausschließlich auf die Belange von Menschen mit Behinderungen“ (Schumann, 2009:51). Hinz thinks that the concept of inclusion is ambiguous, adducing that inclusion is no more than a cyclic inflation (“zyklische Inflationierung”) of integration (Hinz, 2004:42-43). Howbeit, Frederickson and Cline hold that inclusion, in this regard, does have important differences to integration but they recognise that in the English speaking countries both are often used as synonyms, as well (Frederickson and Cline, 2009:69-71). Despite this ambiguity in the concept’s differentiation, other authors agree on the fact that integration acted as the genesis of inclusion (see Booth and Ainscow, 2002; Deppe-Wolfinger, 2004; Sander,2004; Frederickson and Cline, 2009).

An UN Convention in 2008 determined that the inclusive education could be established as a right for disabled people. Germany ratified the Convention and at that point the conference of German Ministers of Education agreed on the use of the term “inclusion” to refer to this ratification. However, every federal State in Germany appears to interpret inclusion differently: “während einige dies als Aufforderung verstehen, die sonderpädagogische Förderung in die allgemeine Schule, auch durch Auflösung von Sonderschulen, zu verlagern, halten andere ihr vorhandenes Doppelsystem von Sonderschulen und gemeinsamen Unterricht für hinreichend ‘inklusiv’” (Preuss-Lausitz, 2011:165).

Inclusion, in short, expresses the interest in a more participative integration, this is, an educational model that goes beyond the physical sharing of the school space. In this sense, inclusion is a pedagogical approach that improves the learning processes, acknowledging the differences and encouraging the schools to be in a dynamic process that can respond to the diversity of the environment and of pupils.

For Ainscow, the definition of inclusion can not be understood as static, since it has to take account of “local circumstances, culture and history” (Ainscow, 2005:15). There are, however, some central aspects that appear to be key in order to understand inclusion: “Inclusion is a process; is concerned with the identification and removal of barriers; is about the presence, participation and achievement of all students and involves a particular emphasis on those groups of learners who may be at risk of marginalisation, exclusion or underachievement” (Ainscow, 2005:15).

Thus, inclusion as well as integration does not have a unique definition, yet they do have some elements that differentiate them from each other, which are going to be examined in more detail below.

3.2. Elements that differentiate integration and inclusion

3.2.1. Selection of pupils

The first important difference regarding integration and inclusion relates to the selection of pupils. While integration emphasises the categories and labels of the pupils with and without disability, inclusion centres on a broader conceptualization that incorporates not only SEN related to a disability, but also any learning difficulty on account of any dimension of the diversity. The Index of Inclusion developed by Booth and Ainscow (2002) introduced in the UK the term “barriers to learning and participation” to cover this broader heterogeneity of pupils within an inclusive school: “This [term] is intended to focus attention upon an interactional model of learning difficulties, and upon the role of the school in identifying barriers and minimizing them through provision of appropriate support” (Frederickson and Cline, 2009:72). In Germany, the authors who work on integration investigation (“Integrationsforschung”) also agree that inclusion encircles more aspects of diversity than only disability. Deppe-Wolfinger speaks of indivisible heterogeneous groups (“untrennbar heterogene Gruppe”) that comprehend the encounter of all children within a school in the learning experience: “Inklusion hingegen, beinhaltet gemeinsames Leben und Lernen für alle Kinder, unabhängig von Geschlechterrollen, Nationalität, Rasse, Herkunftssprache, sozialem Hintergrund und Leistungsvermögen“ (Deppe-Wolfinger, 2004:34).

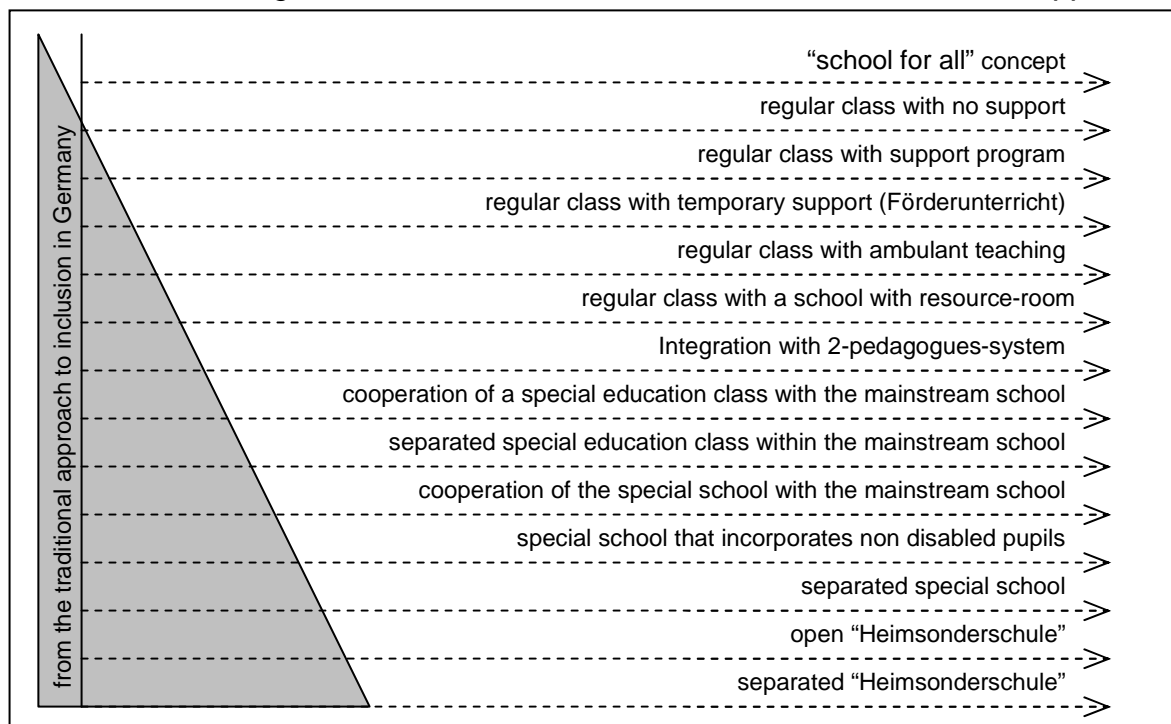
Consequently, while special education needed the diagnosis of a disability or impairment to place a child in the special school, nowadays the disability diagnosis do not restrict the children to assist only to special schools. From a theoretical point of view, the inclusion, unlike integration, would encourage the participation in the mainstream school of all kinds of children regardless of the origin of their SEN. The disability, in this sense, becomes one of the many reasons why a child could have a SEN. The integration, conversely, incorporates children because of their disability into the mainstream school. However, the disabled pupils remain in separated groups according to their disabilities and therefore “segregated from other pupils of their age” (Frederickson and Cline, 2009:69). In comparison, the inclusive model aims at placing all children regardless of their “barriers to learning and participation”, which “relates to the quality of their experiences whilst they are there” (Ainscow, 2005:15).

Sander identifies a series of organizational forms where pupils with D/SEN in Germany can be attended. These educational forms and approaches range from traditional (“special education”) to inclusive (Table 4) (Sander, 2004:19). The German educational system, especially in BW, tends to an homogenization and selection of the pupils according to their capabilities and difficulties. Sander notes that even though there are countless integrative and inclusive schools in Germany, the majority of the pupils with a D/SEN are placed in special schools (Sander, 2004:19). Deppe-Wolfinger also indicates that the selective system that characterises the secondary school in many federal states in Germany, has not proven to be a successful promoting system for those who come from families at social risk: “Der Verminderung sozialer Disparitäten zwischen den Schultypen komme im übrigen auch den leistungsstarken Schüler(inne)n zu gute. Die Heterogenität der Lerngruppen muss also nicht mit einer Absenkung des Leistungsniveaus verbunden sein“ (Deppe-Wolfinger, 2004:26-27). Inclusion strives for a school for all; however, this might be complicated to achieve, since in BW the selection of pupils in 5th grade is still the most common way.

Grades and learning achievements, together with the teacher’s recommendation and the parents’ wishes, are the grounds for the secondary school selection. Regarding the system as it is, the most similar educational system to the school for all would be the ‘Gesamtschule’. This school form is an alternative to the selective secondary school form existing in the country. Preuss-Lausitz believes that even though the

inclusion of children with D/SEN is possible in any school kind, stage or form, it is much easier in a non selective school form (Preuss-Lausitz, 2011:174).

Table 4: German organizational forms from the traditional to the inclusive approach



Source: Sander, 2004:19-20

3.2.2. Adaptation and restructuring

The second difference between integration and inclusion relates to how the school adapts itself to heterogeneity. While the inclusive school will try to adjust its functioning, strategies, didactics and instructions in order to include the vast range of heterogeneous pupils, the integrative school will adapt only as much, so that the children with disability might participate in some of the offered educational common activities (see Frederickson and Cline, 2009; Deppe-Wolfinger, 2004; Sander, 2004; Muth, 2002). Frederickson and Cline criticise the integrative model because it excludes the pupils with D/SEN from "important educational opportunities" (Frederickson and Cline, 2009:69). Many integration projects work with a resource-room or even within a special educational class within the mainstream school. This organizational form narrows the participation of the integrated pupils to specific subjects because of their D/SEN (Frederickson and Cline, 2009).

Additionally, in Germany the integration model is often an additive pedagogy (“Additionspädagogik”), in which the disabled pupil is strongly supported by a personal aid within the regular class or outside de class (“Außenklasse” or “AK”), while the teaching shows no change and adaptation at all (Deppe-Wolfinger, 2004:32-33; Preuss-Lausitz, 2011:170). Therefore, the integration’s adaptability, if it exists at all, is focused only on individual pupils with D/SEN. The inclusion “implies the introduction of a more radical set of changes through which schools restructure themselves so as to be able to embrace all children. Integration involves the school in a process of assimilation [...] so that they [the pupils with D/SEN] can ‘fit in’” (Frederickson and Cline, 2009:71).

For achieving a more inclusive school, the adaptations and restructuring must accordingly concern different areas of the school. These areas relate firstly to the learning and participation of the pupils in the inclusive setting. These aspects, didactics, curriculum and access, directly affect the learning achievement of all the pupils in the classroom, regardless of their diversity dimensions or heterogeneity, and also affect the school organization itself, which includes the collaborative problem-solving approach, the organisational form in which the pupils are included in the common lesson (Table 4) and the creation of an inclusive school culture (see Porter, 1997; Sander, 2004, Booth and Ainscow, 2002; Frederickson and Cline, 2009).

When speaking of the pupils’ the learning and participation in the inclusive setting, the integration model, as mentioned before, focuses on the pupil with disability. In BW, in the “AK” and some other integrative programmes the pupils with D/SEN are enrolled in the special school but attend a mainstream school. In this case, the adaptations for the mainstream school are very few, since the integrated pupils have, in many cases, a special educator or aid that would teach them in parallel. In some other cases, the integrated pupils will have their own special education class within the mainstream school. In both cases, the mainstream school has not yet to adapt itself to overcome all the barriers, nor would teachers have to adjust to a differentiated instruction, mostly because only few of the regular teachers get involved with the AK or the integration. Sander points out that many integrative attempts do not carry out an analysis of the integrated children and the mainstream environment of the class before they jump on integration: “es werden keine ernsthaften Konsequenzen für die Klasse daraus gezogen” (Sander, 2004:15).

Inclusion has an ecological perspective since, in order to improve the incorporation of heterogeneity, it considers all environmental elements as relevant. For the inclusive approach, families, policies, schools, SEN, and so on, have direct influence on the success of inclusion's (Sander, 2004; Deppe-Wolfinger, 2004 and Porter, 1997).

Also from a didactic point of view, the contact with heterogeneity challenges the learning goals, the school contents, the teaching methods and the learning processes (Bohl et al., 2012:44), in order to promote the participation and achievement of all pupils. Not only the reflection about better didactics, methods and teaching styles is relevant to an inclusive school, but also the pedagogical reflection about heterogeneity as an opportunity (Preuss-Lausitz, 2011:164), and the continuing investigation of inclusive environments to adapt the organization to the changing needs of the children. The inclusive school will use new strategies to confront a heterogeneous class. Some examples of didactics that concentrate on the learning achievements of all students are open learning ("Binnendifferenzierung"), project-based learning (Deppe-Wolfinger, 2004:32) and the pedagogy of diversity ("Vielfalt") (Prenzel, 1993). An integrative school will tend, on the contrary, to use an additive pedagogy, in which few methodical changes have to be made (Sander, 2004).

Another element in the adjustments, mentioned by Porter, has to do with the way in which integration approaches the problem-solving issue. Integration bases its teaching decisions and learning objectives on a diagnosis made by the specialist. In the integrative approach, the problems are the disabilities and the SEN associated to disability. The solutions are based on the opinion of the specialists and not of the whole team. On the contrary, the inclusive approach proposes the involvement of the whole school with collaboration of specialists. If needed, the team has to create with a learning program for the class considering the necessity for changes and adaptations of this program (Porter, 1997). Also the collaboration of all the parents in the inclusive approach takes a more relevant role (Booth and Anisow, 2002). Normally, in the integrative approach the parents of the disabled child are more involved in the whole process than the rest of the parents. It would be fair to say that through the parents' initiative the integration has had a boost. Once the children are attending an integrative learning programme, the parents maintain their proactivity in order to ensure the success of their children within the programme.

Booth and Ainscow introduced the inclusive culture in their “Index for Inclusion”, reflecting that “it is through inclusive school culture, that changes in the policies and practices can be sustained by new staff and students” (Booth and Ainscow, 2002:8). As a culture, inclusion has to affect all the members of the organization: teachers, students, staff, parents. But when it comes to define what an inclusive culture is, one has firstly to comprehend the attitudes and beliefs toward heterogeneity and a life in common, to be able to promote a “secure, accepting, collaborating, stimulating community” (Booth and Ainscow, 2002:8) that values diversity. Even though an integrative culture might appreciate diversity, some authors believe that the integration in this sense is sometimes a repetition of the segregated model but within a mainstream school: “Ganz im Sinne eines verborgenden Mechanismus der Macht wird Ausgrenzung auch innerhalb von solchen Klassen [Integrationsklassen] praktiziert, die vorgeben, alle Kinder gemeinsam zu fördern” (Deppe-Wolfinger, 2004:33). Consequently, one could deduce that an integrative culture is, in comparison to an inclusive culture, less inclined to become open to a general heterogeneity or to even promote this kind of learning environment. However, one can not affirm that integrative cultures are not open to diversity, nor that they do not appreciate the interaction with it. It only appears to be clear that inclusion is concerned about promoting a straightforward culture. In this sense, the more integrative the learning programme is, the less relevance the promotion of an open school environment has.

Finally, the organizational forms listed before (Table 4), also express the improvement character of integration that can evolve into a more inclusive school organization. The diverse paths in which a school approaches the integrative or inclusive learning policies can represent many aspects in the development and functioning of the school. Whether the school is prepared to be more open to diversity depends on the school adaptability to changes. Therefore, each school chooses to get involved with one or the other IILP.

3.2.3. Policies and resources

Preuss-Lausitz mentions that part of the success in the integrative or inclusive project depends on many factors such as the will of policymakers to facilitate a more inclusive learning experience or not. Also the financing of inclusion or integration can

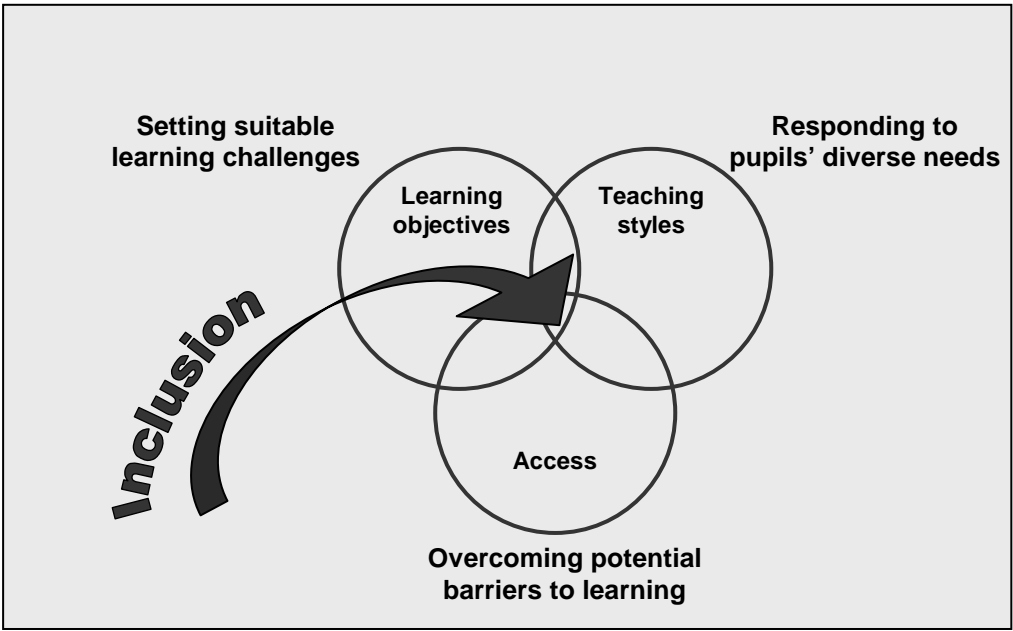
provide more resources to the schools to make the inclusive learning more efficient. In short, the framework, from a legal, economical, organizational and resources point of view, has to be suitable for the achievement of the inclusive school goals (Preuss-Lausitz, 2011). Additionally, for Pijl and Meijer, the external factors are as important as the public opinion, since they will incentive a positive opinion towards the inclusive everyday practice in the school. Moreover, not only the public opinion can be taken into account when proposing new regulations, legislation and funding, but also “a special point of interest here is whether the views of teachers run parallel to those in society” (Pijl and Meijer, 1997:12). It is known that the influence of public opinion might promote changes within the school practices; the parental initiatives as well as some disabled movements have achieved changes in today’s inclusive practices.

The UK can be mentioned as an example for a common inclusive framework. In the UK, the educational policies aim at promoting inclusion by giving the school some reference frameworks. In contrast, in Germany, as mentioned before, each federal region through the conference of education ministers accepted the promotion of inclusion, yet not all federal regions understand the same under inclusion (Preuss-Lausitz, 2011). Therefore, the inclusive practices can vary a great deal between regions, and even more between schools. To guide schools into the process of promoting an inclusive educational environment, the UK Department for Education and Skills (DfES) has developed not only the inclusive policies it embraces, but also a set of materials and strategies (Diagram 4) to help school members into the inclusion (Frederickson and Cline, 2009:88-89). The Index of Inclusion was firstly introduced in the UK as an evaluation tool kit to support schools in their inclusive process. Both these actions are examples of guided help for schools that initiate or improve the inclusive process (see Booth and Ainscow, 2002; and Boban and Hinz, 2004).

Dyson and Millward presented some conclusions about the reform of special education in the UK in regard of the policy context they observed. The authors concluded that many schools felt motivated to begin with inclusion, if they believed they would have enough autonomy to decide in which form they would approach inclusion. However, the school expected enough support, guidance and nurturing from the local government. The more proactive the governmental role was, the more schools enrolled in inclusive programmes. Also in this case, the guidance and

support was seen as positive and desired. The authors defended “a central policy which is formulated with the intention of articulating community values, providing advocacy for the vulnerable, and imposing essential obligations and standards – but which respects the diversity of the education system, supports local innovation, and stops short of prescribing the fine detail of practice” (Dyson and Millward, 1997:64). It is therefore important to understand that the policies did not have to determine in which form every school had to reach inclusion, but rather offer some strategic guidance. This autonomy to be creative to achieve inclusion had to have a clear framework about the inclusive goals of the government and its policies.

Diagram 2: The primary national strategy of three circles of inclusion



Source; Frederickson and Cline, 2009:72

In summary, inclusion is inspired by the integration and the first initiatives to reform the special education. However, the use of both terms as synonyms is not accurate, yet it certainly expresses the connection between them. The analysis above shows that one can not define inclusion, since it is a dynamic term that continues to evolve depending on the school, the culture, the environment where the inclusive experience is being promoted. Inclusion can mainly be used to emphasise the differentiation between inclusion and integration to accentuate that the programme represents a process towards inclusion. Integration is however perceived by many authors as an additive process, rather than an adaptation process.

3.3. Pending matters regarding the success of inclusive education

The inclusive education is an educational approach that without a doubt raises many questions regarding its effectiveness or how feasible it is for a school to improve integration into inclusion. Some authors even criticise the inclusive approach as a negative one, adducing that this learning model will beneficiate only the less intelligent pupils, since in the inclusive model a great part of the support is oriented to the SEN pupils. Another critic relates to the pedagogical goals of the school, which will tend to an average level: “für die intellektuell Begabtesten wäre dieser Durchschnitt niedriger als in einem differenzierten Schulsystem, für die Unbegabtesten höher – und damit unerreichbarer. Jene wären unterfordert, diese überfordert” (Zimmer, 2012:253). In order to respond to these problematic issues, some authors have underlined the necessity to rely on a favourable learning and teaching framework. Additionally, they also have concentrated on the existing inclusive successes to uncover effective inclusive practices that can be applied in the future, and finally have identified recurrent difficulties and problems that have hindered the success of the inclusive learning.

On the other hand, as a response to Zimmer’s critics, one has to firstly identify the premises of the argumentation to be able to examine the pertinence of his question. For the author, the tendency to focus on an undifferentiated instruction responds to many interests (economical, organizational, and democratic) but not to the stimulation of intelligence: “Intelligenter machte die Einheitsschule niemanden. Wenn die größeren Schuleinheiten ihre größere Gleichheit nicht mit größerer Ungerechtigkeit erkaufen wollten, müssten die nach innen umso deutlicherer Differenzierungen nach Leistungsniveau, Interessen und Begabungen ermöglichen” (Zimmer, 2012:153). Secondly, he perceives that equality=inequity. Accordingly, for Zimmer although such a system will promote tolerance, democratic values, organizational and economical efficiency, the system will fail in stimulating intelligence and, therefore, the system becomes *unfair*. It is interesting to observe that the school system is only fair if it achieves developing the intelligence of the pupils. Therefore it seems that, for Zimmer, the main goal of the school system is to boost the intelligence, while promoting other values is less important.

The next aspect in Zimmer's argumentation relates to the claim of promoting an inside differentiation as a compensation for the undifferentiated system. Nevertheless, it appears that while he would be more inclined to accept an inclusive system that compensates the lack of differentiation with a strongly differentiated pedagogy, he actually doubts that the school will be able to manage to respond to all pupils' needs: "Zwar heißt es immer beruhigend: eine Schule für alle, aber gleichzeitig die bestmögliche Förderung für den Einzelnen. Doch der zweite Teil läuft das Risiko, zur Leerformel zu werden" (Zimmer, 2012:253). While it is certainly possible that an inclusive programme can fail, and that the incentive for each pupil might get lost in empty formulas, there are countless inclusive and integrative experiences that state otherwise. The next problem with this premise is to assume that only unselective systems are in danger to fall into empty formulas. Forasmuch as the students with relatively cognitive similarities attend a selective system, diversity in other areas can not be avoided, nor ensure that the maximal development of all pupils can be achieved. This leads to another critic that relates to the fact that heterogeneity is not avoidable, starting for example with classes with boys and girls, racial and cultural diversity, etc. Only to quote one example, Prengel's investigations conceive the gender factor as a diversity factor within the school system (e. g. Prengel, 1993, 2001 and 2011)

However, Zimmer's criticisms on the inclusive model reflect a lack of confidence in the achievement of the pupils regarding their intelligence capability. His criticisms are also based on a different school system paradigm. While for him the developing intelligence takes priority over developing democratic or social values, the inclusive perspective considers firstly one same learning achievement for every pupil as paramount, and secondly, that the cognitive development is the only goal of the school. The holistic formation in which social and democratic values are fostered represents a cornerstone in the inclusive paradigm. Söder rejects as scientific questioning the evaluative perspective of whether integration is good or bad, because an answer for such a question has to be conceived within a social, cultural and historical framework. For the author, there is no "simple and straightforward definitive answer as to whether community integration works or not" (Söder, 1997:21). In this sense, Zimmer recognises that the school for all responds to political, social, cultural, economical and organizational contextualization. If so, than maybe the school for all is a natural development from what Söder perceives to be a

contextualised adaptation to the demands of today's reality, and the improvement of the intellect as the highest priority should not be the only priority anymore.

Nevertheless, the criticisms of Zimmer point out important aspects, such as the risk to fall into empty formulas that do not help to develop every child's potential. He also considers that failing in doing so would be a tremendous inequity toward the pupil. In this regard, his observations are also relevant and just to the inclusive perspective. Bohl indicates that teaching in a heterogeneous class immensely challenges the teachers, which led to a re-examination of the classic teaching styles, methods, curricula and contents (Bohl, 2012). Therefore, taking into account positive and successful experiences from different inclusive and integrative programmes helps to orient the school settings and their members to formulate a cohesive inclusive programme that can respond to all pupils' needs (Preuss-Lausitz;2011;172).

Consequently, some conclusions have been drawn through the observation of positive inclusive experiences. Those examples relate mostly to didactics, mentioned above, as well as the acknowledgement that a good cooperation between teachers, specialists and parents will foster an optimal inclusive class. Preuss-Lausitz coincides with these factors, but he underlines that an inclusive school demands creativity (Preuss-Lausitz, 2011:176). Hence, a team with creative teachers and a permanent didactical support could mean for an IILP a more effective learning achievement and a focusing more on problem-solving as a team effort. Also the curricular aspect, as well as a differentiated instruction in the learning objectives of each pupil, can facilitate and stimulate the potential of all pupils, by adapting contents that are familiar to the children's daily life (Ellenberger and Glässing, 2007:141). Frederickson and Cline also name the quality of the inclusive programme as a crucial factor for its success. When speaking of the inclusive programme, the authors include not only teaching abilities, but the whole functioning and coordination of the school (Frederickson and Cline, 2009:84).

Frederickson and Cline, as well as Preuss-Lausitz, have elaborated a list gathering the most important aspects for a successful inclusion, which is summarised in the Table 5 (Frederickson and Cline, 2009; Preuss-Lausitz, 2011).

Table 5: Factors in successful inclusion

Pedagogical Strategies	Members of the incl. school	Inclusive class	The school organization	External factors
<ul style="list-style-type: none"> ▪ Differentiated achievement requirements. ▪ Adoption of effective teaching methods (open learning, “Binnendifferenzierung”, project-based learning). ▪ Positive recognition of the Other. ▪ Existence of training related to inclusive education, disability and SEN. ▪ A curriculum that promotes high expectations for all pupils. ▪ Refocused use of assessment – developing methods that allow all pupils to achieve learning objectives. ▪ Curriculum adaptations. 	<ul style="list-style-type: none"> ▪ Effective and visionary leadership. ▪ Involvement of staff, students and community in the school development. ▪ Additional teachers and staff with competences regarding inclusive education. ▪ Coordination strategies between teachers and other specialists. ▪ Weekly planning meetings by the interdisciplinary staff. ▪ 2-pedagogues system specially recommended for intellectually, physically and sensory disabled children. ▪ School members participate in further trainings. ▪ Creative staff. ▪ Effective parental involvement. 	<ul style="list-style-type: none"> ▪ Classes no bigger than 22 children in primary school and 24 pupils in secondary school. ▪ Approximately the same amount of boys and girls in each class. ▪ No more than 4 pupils with different kinds of SEN in a class and those with emotional and behaviour difficulties equally placed in parallel classes. ▪ Accepting and positive classroom atmosphere. 	<ul style="list-style-type: none"> ▪ Specialists and support staff must be integrated in all school activities (teaching meetings, conference attendance, social life, etc.). ▪ Existence of a resource-room available for all pupils, not only those with D/SEN. ▪ Existence and help from a support centre integrated within the inclusive school. ▪ Inclusion has to be a stable programme in the school and has to be optimised with concrete measures. ▪ The school has to have a clear vision. ▪ The school must have connections with outside counselling and support centres for the staff, the students and their families. ▪ Founding models where the funds follow the students. ▪ Administrative support. 	<ul style="list-style-type: none"> ▪ Policies for school staff development related to Inclusion. ▪ Governance structures that promote collaboration and school level flexibility.

Source: Frederickson and Cline, 2009:85; Preuss-Lausitz, 2011:170-172

One can also say that the examination of successful experiences in other schools will not ensure an inclusive experience without difficulties, but it will give a sense of confidence and motivation to embark on inclusive education, although the experiences of other schools have adjusted to the own particular school culture, since every school has different needs and assets.

The guidelines will act as a learning process for the institution. In this regard, as much as the positive experiences can help for the promotion of inclusion, the identification of the negative factors and common problems are also extremely relevant in the conception of a pertinent inclusive programme for the school. However, when referring the problems and adverse factors regarding inclusion, the focus is going to be directed to new aspects.

4. Alterity and school inclusion

As already analyzed in the chapters above, the relation to the Other and the diversity or heterogeneity are enormously important in an inclusive context. The alterity relationship will in some way determine the success or failure of the inclusive programme. Since this investigation focuses on the alterity relationship within an inclusive and integrative environment, the problems named in this chapter will relate to this investigation's goal. Therefore, the attitudes towards the Other, as well as the paradigm regarding the otherness, will be of special interest. Also related to a more pedagogical view, some debates in this field will be presented to illustrate the influence of the alterity relation in the conception of inclusion.

Many authors coincide on the importance of the relationship to the Other as a relevant factor for the success or failure of inclusion and integration. Already since the late 1990's many authors have assured that the teachers' and classmates' attitudes towards pupils with SEN will influence firstly the way in which teachers understand inclusion and practice it in the classroom, and secondly the way integrated pupils will develop positive social contacts in the mainstream school (see Deppe-Wolfinger, 2002; Maikowski and Podlesch, 2002; Pearsons, 2007:26-27; Pijl and Meijer, 1997:9; Sasse, 2004:76; Söder, 1997:19; Stangvik, 1997:46-47 and Woolfson et al., 2007). In addition to the attitudes, the understanding of otherness or the thematization of alterity and the alterity relationship, which can be addressed

through pedagogical discussions and teaching methods, are relevant to the promotion of an inclusive culture within the school.

The examination of the alterity construction toward the Other within an IILP is expressed mainly through the attitudes and behaviour regarding the Other. The epistemology and axiology axis of the alterity to the Other can be observed through the pedagogical discourse and the opinions about the IILP.

In other words, discussions like, for example, whether the labelling or categorisation of pupils with D/SEN represents an acknowledgement of their identity or a discriminatory act, can be helpful for the interpretive examination of alterity and its axes. Preuss-Lausitz hold the view that this thematic is, for example, still an ongoing question in the scientific and pedagogical research. Another discussion related to alterity is the dilemma of difference, which discusses the praxeology towards those defined or acknowledged as different (see Cigman, 2007) or finally the discussion analysed above in the first chapter.

4.1. Inclusive culture as an expression of inclusive attitudes

An inclusive culture, as the Index of Inclusion defines it, relies on the acceptance toward the difference as well as the cooperation and stimulating community that assures belongingness (Booth and Ainscow, 2002). Therefore, in order to reach this goal, the inclusive culture has to be shared and fostered by all the members of the school: teachers, staff, specialists, pupils, parents and scholar boards (Boban and Hinz, 2004). However, the contact between disabled and non disabled people will not automatically achieve a inclusive culture, as it will not achieve its contrary. This means that the promotion of inclusive values has to be taught and built (Kron, 2002:185 and Maikowski and Podlesch, 2002). In Maikowski and Podlesch's opinion, a certain amount of common lessons has to take place in order to foster this shared inclusive culture between pupils with and without D/SEN. The authors believe that the amount of instruction conducted together with SEN pupils and the regular class has to be at least 45% – 90% (Maikowski and Podlesch, 2002:231). In this sense, the classical integrative model, in which children were instructed separately, would be in the authors' opinion not the optimal environment to promote a shared inclusive culture.

Nonetheless, the mere fact that pupils with and without D/SEN interact in common lessons and become aware of each others' existence is barely the beginning, according to Maikowski and Podlesch. The thematization of inclusion and alterity regarding the other are paramount to build the desired culture, as it is to involve all the members related to the inclusion. Another essential factor to lead the inclusive culture into a specific alterity relationship is to be able to determine what existing alterity is already present in the inclusive school, which is the identification of the three axes from the school members towards the Other. The establishment of the existing alterity will beneficiate firstly to understand the basis upon which the existing attitudes, behaviours, beliefs and judgement values are constructed. Consequently, this comprehension can facilitate the promotion and guidance into a inclusive culture.

To exemplify the influence attitudes have on the inclusive teaching, Pijl and Meijer observed that "if regular teachers do not accept the education of these pupils [disabled and SEN pupils] as an integral part of their job, they will try to make someone else (often the special teacher) responsible for these pupils and will organise covert segregation in the school (e.g., the special class)" (Pijl and Meijer, 1997:9). This observation is based on the case that not all teachers identify themselves with the inclusive programme, nor consider as part of their job as regular teachers, to take care and teach pupils with disability. It is not clear if the regular teachers' role definition is problematic because of an attitude or lack of preparation.

The study conducted by Woolfson et al.³⁸ also showed that in the inclusive pupils' opinion an alterity relationship perceived as more *overprotective* by the teachers and staff towards the SEN pupils, can also be as negative as the more hostile attitudes. Overprotective teachers and those who will not accept SEN and disabled pupils as part of their regular job fail in two fronts: an epistemological dimension, because the Other's identity remains unknown or partially known for the teachers; and the praxeological dimension, since while some of the teaches distance themselves from the pupils with D/SEN, other teachers relate with this pupils in an overprotective way. In the case of the overprotective teachers, Woolfson's findings show that "Teachers

³⁸ Scotland's Renfrewshire Educational Psychology Service carried out a study with 290 children and young people with a range of disabilities who attended mainstream schools to evaluate their views about accessibility to education.

are reluctant to allow pupils to learn independently once support is arranged, pupil's requests to cope independently are often ignored: 'I can get too much help sometimes, and I want to do it (class work) on my own.'" or "Pupils want to have choices about the help offered and to be involved in decisions; teachers often make assumptions about what the pupil needs without checking: 'My teacher tells me to sit at the front, but usually I can see fine from where I am.'" (Woolfson et al, 2007:44-45). The study is interesting since it examines from the Other's perspective the views on inclusion and how the access to education is being received by the SEN pupils. However, the results are in a great part very positive, as they also show that the epistemological axis is based upon the ideal that teachers have about disabled pupils and not necessarily on an actual knowledge of the pupils' identity.

It was already mentioned that a great part of the first integrative efforts were originated by the initiatives of parents of disabled children. This brings the next active member in the promotion of the inclusive culture within a school: the parents. The role of the parents of the children and young people with a disability has been shown to be active and demanding when speaking about mainstreaming. However, Maikowski points out that in Germany many parents of disabled children that have been integrated during the primary school give up when their children start secondary school: "Auf Grund fehlender oder unzureichender bildungspolitische Vorgaben und schulbehördlicher Regelungen sind häufig Hürdenläufe zu bestehen, die demütigende Verfahrensweise mit sich bringen und einen ungewissen Ausgang haben" (Maikowski, 2002:204). That author adds that an increasing proportion of parents of non disabled pupils in Germany prefers other forms of education that do not include integration or the "Gesamtschule" (Maikowski, 2002:202). In this sense, the support of the parents of non disabled pupils could represent an influential group that could promote and support the IILP and that can create a lobby for the school in the educational policies.

Another element that some authors have suggested is linked to the promotion of peer interactions and friendship. Studies have shown that the promotion of interactions and friendships between either children or young people who belong to different cultures and identities improves tolerance³⁹. The argumentation of Fong and Isajiw

³⁹ There are several investigations focused on the promotion of friendship and contact with peers as a tool for the

suggests that positive friendship experiences at a young age and the promotion of an heterogeneous environment for growing up “may reduce the chance of misunderstanding and stereotyping other groups” in the future (Fong and Isajiw, 2000:252-253). Consequently, the inclusive environment could ensure a positive space to promote contact and foster interactions between heterogeneous groups of children. After an investigation of the attitudes toward children with disabilities, investigators of the University of Oviedo developed a programme for improving attitudes toward people with disabilities (Aguado Díaz et al., 2004). The programme underlined that fostering contacts and friendship should be promoted through active actions that raise awareness towards disability, thematise difference and promote an active knowledge of an approach toward the Other.

4.2. The dilemma of difference

Acknowledging the difference originates a situation addressed as the dilemma of difference. The dilemma of difference explores the social implications of accentuating difference over sameness or sameness over difference. This section will discuss the importance of promoting difference as a necessary process to enable an inclusive culture as well as a rather positive alterity to the Other.

The dilemma of diversity poses the question if whether the social cohesion, as inclusive culture and life in common, is achieved by promoting difference or assimilation (Cigman, 2007). This tension implies that “recognising difference can lead to different provision that might be poor quality, stigmatised and devalued; but not recognising difference can lead to not providing adequately for individual needs” (Norwich, 2007:72, in Cigman, 2007). The idea of sameness is less often associated with hostility than with diversity. Difference, on the other hand, is frequently a cause

development of positive attitudes towards the Other and the promotion of tolerance. Fong and Isajiw investigate the determinants for interethnic friendship and how the previous experiences with interethnic groups might affect the decision to approach people with different ethnic backgrounds (2000). Tashie et al. (1993) and Aguado Diaz et al. (2004) develop guides and programmes to support the promotion of positive attitudes toward children and young people with disabilities in the mainstream school. Both studies consider the promotion of friendship between peers as one strategy to achieve the inclusive goal. Liebkind and McAlister (1999) show the results of their investigation in which 1480 Finnish students (aged 13–15) were matched with foreign students to peer modelling and see if the attitudes toward the foreign students will improve. The results showed that tolerance can be improved through contact.

for negative attitudes, segregation, confrontations, etc., even though many will agree probably that diversity can also be a positive and valuable aspect regarding identity and belongingness. For Todorov, both sameness and difference are equally legitimate: “De toute façon, si une chose est aussi légitime que son contraire (l'égalité que l'inégalité), à elles deux elles englobent la totalité des relations possibles; nous ne disposons donc là d'aucun critère discriminatoire. [...] tout ce qu'on peut affirmer c'est que la société comporte des relations symétriques et asymétriques, de réciprocité et de subordination” (Todorov, 1989 :490)⁴⁰.

One could come to the conclusion that in a society without relevant differences, life in common should be easier to achieve. Yet Rousseau rejects this axiom, for humans are socially complex beings who put themselves (*amour de soi* and *amour-propre*) before the community (*l'idée de la considération*). People learn to live together sometimes more, sometimes less harmoniously. The level of quality of this life in common depends on how strong people's interest in this kind of life is, regarding their individualism (Rousseau, 1755:368).

By addressing sameness over difference, the individual's or group's vital necessities, such as language, religion, heritage, tradition and so on, are neglected. It also disregards the construction of individual/collective identities. Some authors who emphasise sameness over difference are concerned about difference being linked with a stigma (Cigman, 2007). Goffman (1963) has deeply explored this topic and he observes that many stigmas are hard to break in a society. According to this author, a stigma will not only be a visual marking that expresses the belonging to a group, but also a mark that is charged with negative values and beliefs. For Goffman, segregation is highly related with the stigma which determines social identity and status.

The dilemma of difference depends on the question of the Others, to ensure the recognition of their identity and needs, but also on the effort to erase the negative significance of their stigma (Terzi, 2007). Yet denying the difference in order to

⁴⁰ “Anyway, if one thing is as legitimate as its opposite (the sameness as the difference), both of them enclose all possible relationships; therefore, we do not have for this matter any discriminatory criteria. [...] All we can affirm is that society presents symmetric and asymmetric relations, relations of reciprocity and subordination” (free translation).

protect the Others from being segregated or stigmatised leads to the denial or assimilation of the identities, which can be another form of non-recognition or social exclusion.

This dilemma arises because of people's effort to treat the Others equally. In order to do so, to give them the same access, the same education, the same chances for development, it might lead to a rejection of the differences, for maybe their needs of access, education or development could be different than Ours (Warnock, 2007). Thus, the question of the dilemma of difference has to solve how to remain just and treat the Others equally and still acknowledging and addressing their differences. Recognizing, comprehending, accepting, and advocating for the Others' participation in society is possible regarding their identity and needs. Todorov believes that sameness will not be provided by any justice, since the right of being different is also justified by the same justice (Todorov, 1989).

An inclusive process, with fewer barriers, that wants to acknowledge this dilemma should realise what practices can emphasise sameness over difference in order to treat all children the same in pursuance of inclusion and the fulfilment of learning achievements. However, Todorov would say that this effort neglects at least one aspect, which is the importance of recognition of the identities=diversity and the recognition of the causes of this social inequities in the first place (Todorov, 1987). This, conversely, makes the process of inclusion more difficult as it does not pay attention to the learning and social needs. A school inclusion that is not able to acknowledge diversity would have less chances to succeed in an inclusive learning context. That is, the negation of the difference or the unawareness of the Other's needs will not enable to respond to differentiated instruction and learning objectives, as well as participation and belongingness of all members. Also, if the apprehension regarding the dilemma is that recognizing and promoting difference can reinforce segregation and the perpetuation of stereotypes, the unawareness of the alterity to the Other's identity might change the issues only on the surface, but the problem with the Other remains. This tends to occur with political correctness. In short, the examination and reflection about difference, with a teaching intention, would help to identify attitudes and behaviours that we wish to change.

4.3. Learning pluralism at school

The school is a place where one encounters diversity. How this encounter takes place and how the alterity relationship between the different members of the school takes its form, depends firstly on how difference is perceived and valued at school, and secondly, on the goals that the school has set about the interaction with diversity. The school, in this sense, is a place where the interaction with diversity might be used as an advantage, with programmes like inclusion or integration. But it can also be a place where the prejudices become stronger and stigmas are validated, and accordingly the identity of the Other is spoiled: "Thus, public school entrance is often reported as the occasion of stigma learning, the experience sometimes coming very precipitously on the first day of school, [...]. Interestingly, the more the child is "handicapped" the more likely he is to be sent to a special school for persons of his kind, and the more abruptly he will have to face the view which the public at large takes of him" (Goffman, 1963:33). This observation highlights the importance to act in an inclusive spirit from the first moment children with differences come together. The relevance to address diversity to improve the alterity relationship is fundamental in order to avoid or correct the stigmas that exist, and also in order to promote an acknowledgement of diversity, away from prejudices and discrimination.

Therefore, if the stigmas can be learnt at school, as Goffman proposes, they could be also unlearnt at school, with the help of dialogue. Moreover, the school shall be seen not only as a place where teaching and learning of contents are important; also the knowledge about the Other and the coexistence between diversity has an important part in school life. Edgar Morin enumerates seven fundamental topics that the educational system should nowadays be responsible to teach pupils. These aspects were part of an international contribution for the UNESCO when reflecting about a sustainable education for the future. The aspects referred to the basic knowledge a citizen should learn in order to be able to solve the uncertainties and problems that our current and future time will present. Four of these seven *savoirs* (knowledge) are intrinsically connected with the idea of inclusion and alterity (Morin 2001:14-21):

- To learn about the human condition
- To learn about geographical identity
- To learn to comprehend
- Ethics of the human gender

Those topics rely on the understanding of the human as a whole, favouring the common identities (*métissage culturel*), for there are certain general questions that concern human beings. Schools should teach children how to understand the human condition and their being part of a culture, a nation or a group, as a process of attachment and the sense of belongingness. Morin says that the education for the future should also take care that the idea of unity should not erase plurality, but also that plurality should not erase unity. For reaching this unity within diversity, people should learn to dialogue, to share, to bear one another. Todorov's idea of alterity and dialogue refers also to these matters, which is interesting, since what is being discussed from the perspective of social sciences (Todorov, 1987, 1989 and 1993) finds relevance in an educational sphere (Morin 2001).

The school represents for this matter a fundamental place to learn to live with diversity, since school and family are the most important places where children learn attitudes, values and knowledge (Deppe-Wolfinger, 2004). The task of the school may be to teach the pupils to rethink their identity and to be able to become a cultural hybrid, that is, to recognise their own identity and the Other's identity limits. Schools should promote an alterity dialogue as part of the inclusive process, since the knowledge of oneself can only be accomplished by comprehending the Other: "Quand on veut étudier les hommes, il faut regarder près de soi; mais pur étudier l'homme il faut apprendre à porter sa vue au loin; il faut d'abord observer les différences, pour découvrir les propriétés"⁴¹ (Rousseau, 1755b, chap. VIII).

From the educational perspective, the school has also taken part in promoting diversity. Many educational models propose that aim, which is the recognition and acceptance of diversity. The inclusive model has a wider perspective, being

⁴¹ "When learning about people one should watch oneself closely; but when learning about the human race, one has to learn to watch further; because it is necessary to learn about the differences to uncover the attributes" (free translation).

“disability only one of the several areas of vulnerability to exclusion” (Norwich, 2007:71). Therefore, schools with inclusion are places where children of different groups learn together. The educational model itself presents some foundations for the alterity dialogue proposed by Todorov, since an encountering is necessary for a comprehension of the Other. Here, children with different ethnicities, religion, language, learning difficulties, identities and/or cultural background share a common learning place.

However, it is important to consider within this model that every diverse group within inclusion has its different needs to take into consideration, as might be language, learning rhythm, traditions and so on (Frederickson and Cline, 2009). An adaptive curriculum should centre not only on their special needs but also teach actively that to be aware of diversity. This knowledge would enable the children to learn how to interact with the Other. In this sense, the interaction should be within a respectful and positive alterity relationship, which begins with the recognition of Others as different. For an educational system that tries to assimilate all into one culture acts as a coloniser model that imposes values, beliefs, paradigms and attitudes. In this paradigm the recognition of the Other is absent, and therefore the acknowledgement of the Other and his identity as well (Todorov, 1995a).

Consequently, the school inclusion can be understood as “an attempt to promote a life in common, values that are also relevant in society in general and specifically when learning. However, it is not the fact that different kinds of people come together in the same place or their encounters that achieves inclusion” (Sagner-Tapia, 2010), but the conscious support of an alterity dialogue that seeks inclusion, acceptance and the comprehension of diversity. For that reason, while an inclusive learning environment can provide with a place for encountering, that sole fact will not achieve inclusion, nor a positive alterity relationship.

To seek for a better understanding with diversity one should not put one’s hopes that the sole fact that children are physically together, will influence them to accept, comprehend and love the Other. It is a conscious and structured effort that has to identify in the first place what this alterity dialogue wants to achieve.

Frederickson and Cline argue that an inclusive setting will help the formation of what they call “cultural ethos” if the school supports and encourages a positive interaction

between children. Children are more likely to develop “beneficial behaviours such as cooperation and leadership” (Frederickson and Cline, 2009:90) if they feel accepted by peers. Some other studies mentioned by these authors rely on the process of friendship within an inclusive setting through different life stages. While children’s friendship with peers with disabilities are warm and express a “helper–helpee relationship” (Frederickson and Cline, 2009:91), adolescents are able to develop a more intimate and loyal bond, abandoning the helper-helpee relationship to one of reciprocity and mutuality (Frederickson and Cline, 2009:90-91).

The next chapter contains the empirical part and will concentrate on the description of the school inclusive cultures for the case studies, to be able to identify, examine and analyse their standing points regarding the inclusive and integrative theory. The empirical part will also examine and analyse the alterity relation to the Other (as the pupil with D/SEN). The relation with the Other will be approximated from the perspective of the classmates, parents and school staff.

4.4. Short theoretical summary

The theoretical discussion mentioned above discussed three interrelated elements: firstly, the question whether disability should be considered as an element of diversity. Secondly, it presented alterity as a theory to understand the relation with the Other. And finally, the third chapter discussed the different integrative and inclusive programmes, as school scenarios in which the encounter with the Other can take place.

The three chapters analysed before presented, on the one hand, the elements to understand alterity as a theory. On the other hand, it presented inclusion as a social environment where alterity takes place. In this regard the concept of difference or diversity represents a central issue that manifests not only a historical discussion about the identity of people with disability, but also an alterity standpoint towards them. Therefore, the understanding of diversity becomes a relevant cornerstone for identity that can facilitate or difficult an integrative effort, which in this case are the integrative and inclusive learning programmes.

While Todorov (1989) strongly advises the acceptance of the difference when relating to the Other⁴², some disability studies author's, reject this point of view. The premise that people with a disability are different because of this condition, for some authors, opens the doors to discrimination. Rose, for example, believes that disability is a construction to discriminate (Rose, 2007:17). Furthermore, Davis believes that this construction is the problem that creates disability (Davis, 2007:3). As mentioned before, Allaman-Ghionda (2006:19), cautions against negating the difference in the school context, as a miscomprehension of equity.

In this sense, the acceptance of the premise that disability belongs to a diversity dimension is an axiology decision and therefore could define the kind of inclusive or integrative learning programme. This is, axiology stand can certainly lead to two different praxeology stands in the school system: either a praxeological distantiation of people because of their disability or a praxeological proximity to them. Those praxeological axes can be perceived in the different ways in which the school system is prepared to teach people with disabilities. The distantiated praxeological axes to the pupil with disability based on the axiological acceptance that disability is a dimension of diversity are as follows:

- the separated school system and
- the use of resource rooms, in which pupils on the basis of their special educational needs are maintained separated when the differences cause major difficulties for the mainstream class and teachers.

The praxeological proximity is axes to the pupil with disability based on the axiological acceptance that disability is a dimension of diversity are as follows:

- inclusion or integration as a learning programme that incorporates pupils with a disability on the basis of their disability in the mainstream school;

⁴² Todorov's proposal of a dialogue process implies recognizing the other's difference to understand and acknowledge his identity. Nevertheless, Todorov realizes that accepting the other as different will not ensure a positive alterity, yet this recognition is fundamental for beginning a dialogue.

- the dilemma of difference that acknowledges the diversity of pupils with disability and therefore attempts to respond to their learning needs within a mainstream classroom;
- differentiated teaching methods and
- the theoretical proposal of the inclusion in which the diversity is a central element to its own definition.

The mainstreaming process has shown that not only there are differences between the postulates of Integration and Inclusion, but also that these approaches express a rather dynamic process of learning and sharing with diversity within the mainstream school. They can be analysed through the alterity theory.

The survey will intend to respond to these matters by choosing schools with different integrative and inclusive learning programmes. While the empirical study is a case study and will not be able to generalize the results to the general alterity relation of the school members with people with a disability, it will however contribute to exploring the alterity relation and its relevance in the inclusive and integrative approaches.

V. Empirical study

1. Introduction

The Land BW and its “Kultusministerium” support the integrative and inclusive learning programmes in the region by promoting different forms of integration or inclusive projects, named and explained in the third chapter. Even though most of these projects are integrative projects, especially those known as the “AK”, inclusive projects are starting to grow in the region. The inclusive projects are still very few and many of them are in a pilot phase. The inclusion theory, together with the documents of the UNESCO and UN Conventions, suggest that the goal of these programmes should be to strive for an education for all, which represents the theoretical postulates of inclusion rather than integration⁴³. Germany subscribed the Convention on the Rights of Persons with Disabilities of 2006 (Krüger-Potratz, 2011 and Preuss-Lausitz, 2011). Consequently, BW, as well as other Länder in Germany, is promoting the encountering with pupils with disability and SEN within a mainstream context. Whether the cooperative projects between mainstream schools and special schools existing in BW expresses a more integrative than inclusive approach, it does not clarify if alterity’s challenges experienced by their IILP’s school members are different depending on inclusion or integration.

The promotion of the encountering with members of society that did not use to share the same learning context originates attitudes, behaviours and beliefs that form part of the alterity relation. The relation to heterogeneity is, in this context, highly relevant in the positioning of the school as an inclusive or integrative culture and, therefore, as an inclusive or integrative establishment. This is, the relation to the Other and the implications of an heterogenous learning context can influence the understanding of

⁴³ Germany, as well as Baden-Württemberg seemed to agree with the proposal according to which the education for pupils with disabilities and SEN should change from an integrative model to a more inclusive model (Landesarbeitsgemeinschaft gemeinsam leben – gemeinsam lernen Baden-Württemberg e.V., 2012). In different press reports, the Minister also supported an inclusive rather than an integrative learning programme. The minister, however, rejects the radical inclusionists ideals of closing all the special schools (deradio.de, 2010).

inclusion or integration, as well as the pedagogical and educational decisions taken by the school members.

1.1. General statement of the problem

This investigation is an exploratory case study of four different IILP in the Land BW. The focus of the investigation was to explore which pedagogical approach better represented the IILP and to describe the kind of alterity relation between the units of analysis of the population and the pupils with D/SEN. For this purpose, another objective of the investigation was to examine whether the opinions and beliefs toward integration or inclusion were related to the alterity relation to the Other. The Other is understood as those pupils with a diagnosed D/SEN that are integrated in secondary mainstream schools in BW within some of the surveyed IILP. The integrated pupils must have had common lessons with non disabled mainstream pupils in one or more school subjects. Another focus of the investigation was to examine the chosen IILP cases to describe their functioning and possible relation to alterity patterns as well as beliefs and opinion patterns toward the process of learning together of pupils with and without a D/SEN.

Through the examination of the alterity relation, the investigation intended to analyse the relation to the Other, and especially to disability, and how this alterity expressed itself through the different axes of epistemology, axiology and praxeology. Frederickson and Cline suggest that the investigation in this field has not been extensive: "There has been comparatively little investigation of the psychological mechanisms underpinning the formation of accepting and supportive attitudes in inclusive settings" (Frederickson and Cline, 2009:90). The authors presented some conclusions of the attribution theory, establishing, for example, that "how children respond to classmates regarded as 'different' is quite complex" (idem:92). Therefore, the examination of the alterity through its axes might also contribute with another perspective to the psychological investigation regarding the formation of attitudes and the response to otherness in inclusive settings.

Identifying the kind of alterity relation between the members of the mainstream school (classmates, teachers, and parents) towards the pupils with disability can contribute to the promotion and achievement of a more inclusive culture. The

inclusive culture, as defined by Booth and Ainscow, promotes a “secure, accepting, collaborating, stimulating community” (2002:8) toward disability. Also, according to Todorov’s theory, the promotion of such a culture is also understood as a life in common that promotes the dialogue and understanding between us and the Others.

Additionally, the dissection of the alterity relation with help of the axes proposed by Todorov allowed the identification of the areas in which the alterity relation was built and, therefore, allowed to identify, if possible, existing patterns within the population. This was very relevant, since many authors have pointed out that the attitudes, discriminatory actions, stereotyping beliefs and other forms of stigmatization were partly responsible when integrative and inclusive learning efforts failed (e. g. Bloemers, 2006; Dyson and Millward, 1997; Frederickson and Cline, 2009; Goffmann, 1963; or Pijl and Meijer, 1997). The analysis of alterity towards disability becomes not only relevant to understand the failure of IILP, but also to understand if the alterity relation could have any implications in the pedagogical interactions, choices and the pedagogical approaches within each of the IILP.

Even though the topic of attitudes and relations towards disabled people were mentioned as an important factor for the stigmatization of the identity of disabled people, there were no studies that systematised the examination of the alterity related to disability, nor to the alterity within schools with inclusive or integrative programmes. Therefore, the examination of the alterity toward disabled pupils using Todorov’s model can help to observe whether there were some relational patterns between the axes proposed by Todorov: the opinions towards the encountering with the Other and the pedagogical practices within schools with IILP. Also the examination of the alterity towards disability could help to identify the existing difficulties between the integrative or inclusive practices and whether the expectations of the theoretical proposal regarding inclusion and the inclusive culture are feasible in the surveyed IILP’s.

Therefore, the interest of this investigation was firstly to determine the type of IILP, in relation to the integrative and inclusive theoretical proposal. Secondly, to characterise the units of analysis of population (UA2) participating in the survey. Thirdly, to describe and examine the kind of alterity relation toward the Other and to his disability within an inclusive or integrative learning context. By characterizing the

type of alterity, the next goal was to analyse this alterity in relation to the pedagogical structures, strategies and decisions and succinctly describe the inclusive culture present in the observed schools, as well as the general characteristics of the secondary school with integrative or inclusive learning programmes.

Attitudes towards disabled people and inclusion/integration are one of the most relevant factors that can influence the success or failure of the inclusive and integrative learning programmes (Frederickson and Cline, 2009:93). Also the understanding of difference (alterity) will strongly influence the decision making in the integrative and inclusive efforts, as well as the educational approaches that will shape the inclusive culture proposed by Booth and Ainscow (2002).

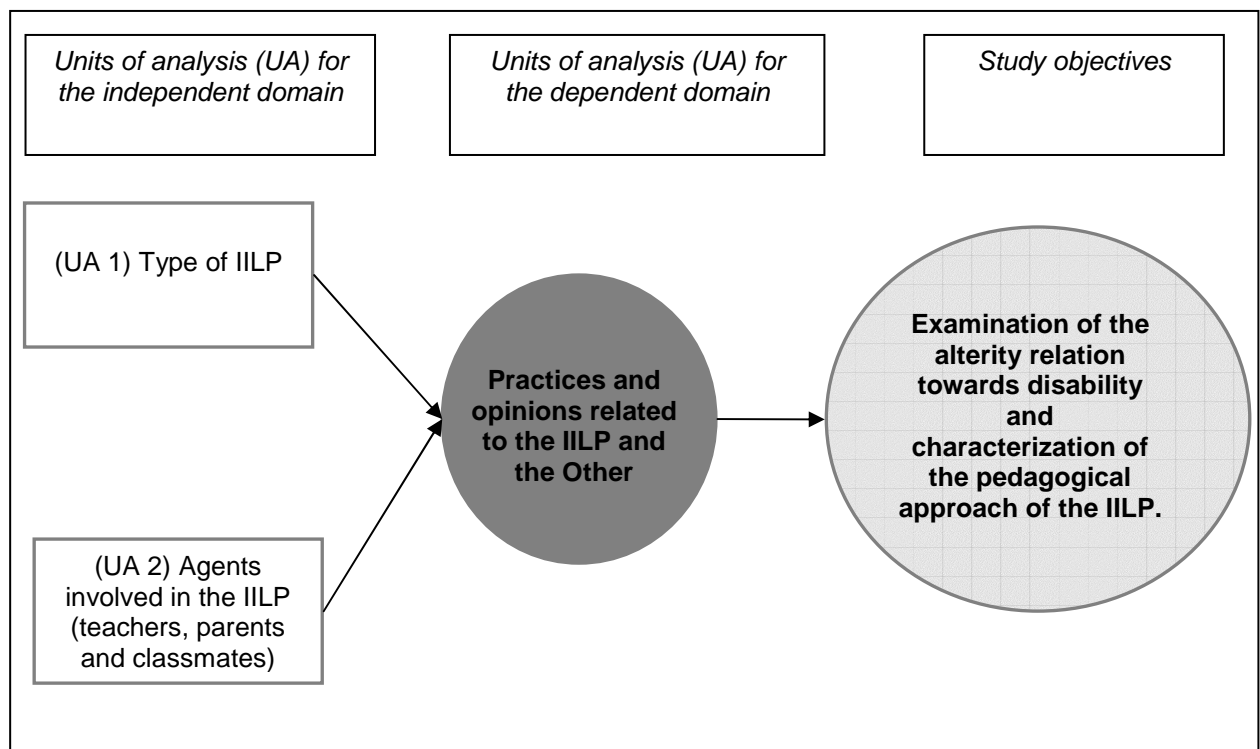
Consequently, the investigation wanted to fulfil the study's objectives, which were: the determination of the pedagogical approaches of the IILP and the examination and description of the alterity between the UA2 and the Other by analysing the dependent and independent domain of this investigation (DD and ID). In short, both objectives were explored through the characterization and analysis of the independent domain (ID), represented by the UA2 and the types of IILP (UA1), as well as the dependant domain (DD), represented by the practices, opinions, stances and beliefs of the UA2 within the UA1.

In short, the following were the investigation's steps to achieve the objectives of this study:

- To examine if the different surveyed IILP ('EI', 'AK', 'Inclusion' and 'Inverted Inclusion') showed any alterity patterns toward pupils with D/SEN.
- Understanding and characterizing the IILP's school culture and their members.
- To establish which characteristics of the IILP related to which pedagogical approach with help of the analyses of pedagogical practices, beliefs, opinions and stances about inclusion and integration.
- To identify if the UA2 acknowledged the Other's difference and to characterise what implications this labelling had on the alterity relation to the Other.

- Additionally, the establishment of the recognition of the Other's difference could help to contrast the positions of the authors defending either the labelling of otherness or negating the Other's difference.
- To analyse the dilemma of difference as an expression of a kind of pedagogical alterity to the Other.

Diagram 3: Research design



1.2. Research questions

I. Alterity relation of the UA2 to the Other

- a) What alterity relation exists in secondary schools with IILP toward the pupils with D/SEN?
- b) Do school members thematise the topic of disability or SEN with the whole class in which children with D/SEN are integrated? If, yes: how and by whom are these topics approached?
- c) Is there any relation between the thematization of disability and SEN within the school with IILP and a positive alterity relation?

- d) Are any differences in the alterity relations toward the pupils with D/SEN based on the amount of time classmates with and without D/SEN spend together in the classroom?
- e) Do the types of IILP influence the alterity relation towards pupils with D/SEN?

II. The IILP cases examined

- a) What theoretical approach better represents the cases of IILP?
- b) How do the different IILP function? Which are the similarities and differences between them?
- c) Are the different cases of IILP related to specific alterity patterns?

2. Method

The methodology of the following survey was designed to answer the research questions presented above. For this purpose, the instruments for the data collection were oriented at the examination of the theory of alterity. This is, on the one hand, the alterity relation of the UA2 and the Other, and on the other hand, the exploratory examination of the IILP. Regarding the examination of the IILP, the goal will be to determine whether the IILP cases represent rather the inclusion or integrative pedagogical approach. Since the theory proposed by Todorov is constructed upon an interpretive approach, the paradigm chosen for the analysis of the data had to allow the access to the beliefs, interpretations, values, attitudes and interactions towards the pupils with D/SEN. Another paradigm had to be used for the interpretation and evaluation of the data related to the characterization of the population and the examination of the cases of IILP and the pedagogical alterity relation to the Other within the IILP. Additionally, the second paradigm had to be able to contrast the opinions and beliefs toward inclusion and integration with the theory presented before.

This section will firstly introduce and justify the research design chosen for this investigation. Additionally, it will describe the population chosen for the sample and the materials used to run the study. Finally, this chapter will present an exact

description of the research phases, the methodology and the data collection procedures.

2.1. Design

The plan of action for this research had to consider practical and scientific aspects in parallel. The practical elements included financing and timeframe, while the scientific element was the identification of variables in order to choose the most adequate research designs. The aspects considered for the research design were as follow:

- choosing the population to be studied,
- developing ways to protect the identity of the research participants and guaranteeing them confidentiality of the information provided,
- establishing the methodological approach for the data collection,
- choosing a paradigm to establish analytic procedures and analyse the data, and
- considering the practical aspects such as timeframe and financing.

2.1.1. Choosing the population to be studied

The first main objective of this research is to describe and examine the alterity relations between the UA2 and the Other. Secondly, the research aimed at identifying practices, beliefs and stances that would help to determine inclusive or integrative characteristics of the IILP.

Regarding the first objective mentioned before, the Index on Inclusion identifies the classmates/students, parents/carers, teachers and staff as the most meaningful members who can be influential in the success of inclusion (Booth and Ainscow, 2002:8). Therefore, the population selected as the UA2 represented these members. Thus, the population chosen for this purpose were people related in some way with the IILP in secondary schools and the pupils with D/SEN. Table 6 shows the criteria used for the selection of the population.

Table 6: Criteria for the selection of the population

Selection criteria	School members chosen for the study			
	Mainstream classmates (UA2_1)	Parents of the classmates (UA2_2)	Parents of the D/SEN pupils (UA2_3)	Teachers and staff (UA2_4)
Physical interaction with pupils with D/SEN.	✓	not necessarily	✓	✓
Having common lessons	✓	-	-	✓
Interaction with pupils with D/SEN through extracurricular / social school activities.	✓	✓	✓	✓
Being informed about the existence of the IILP.	✓	✓	✓	✓

The different IILP existing in BW allowed different frequencies of encounter between the mainstream pupils and teachers and the pupils with D/SEN. The divergence between the IILP was more notorious in the “AK” IILP. The parents of the classmates might not have any interactions with the pupils with D/SEN, but their role as school parents was influential for the conduction of the IILP in the mainstream school. Also, the involvement of the UA2 in the inclusive or integrative process was meaningful for the description of the school members related to the IILP. Their opinions, attitudes and beliefs regarding the programme itself and the disabled pupils were also of great importance for revealing variables for the study.

2.1.2. Protecting the identity of the research participants and the confidentiality of the information provided

The identity protection and confidentiality were ensured to all the participants in the survey. However, in the case of minors, their participation could only occur with parental permission by signing a document. This document assured the protection of the identity and the use of the information only for research purposes.

Therefore, the schools presented in the next chapter will be recognised by the code ‘S’ and a number, which corresponded to the surveyed school in a correlated order. Also to guarantee anonymity in the questionnaires, the codification began with the letter ‘Q’ for questionnaires and either the letter ‘S’ for the pupils, ‘P’ for the parents of the mainstream pupils, ‘P2’ for the parents of the pupils with D/SEN or ‘T’ for the teachers. Additionally, the school code included an ascending and correlated number

for each participant. Consequently, for quoting the open question No. 8 of a parent of the S1, the codification would be as follows: QP-S1-03-q8.

2.1.3. The methodological approach to data collection

The research design chosen was approached from a quantitative and a qualitative perspective, since both data collecting strategies served a better analysis of the research. Schensul et al. argue that “the features of qualitative and quantitative designs can complement and strengthen each other” (Schensul et al., 1999:92), since both kinds of data constitute a complementary source to understand human behaviour (idem, 1999:5).

Consequently, the quantitative survey was a *cross-sectional research*, applied in form of a pre-test phase and later complementary data in the *research phase*. The cross-sectional research allowed in both the pre-test phase and the research phase a systematic, efficient and economical data collection on a wider group of participants (LeCompte and Schensul, 1999:68-69). This design was used to measure a range of responses related to the attitudes, beliefs and opinions towards inclusion/integration and the Other. The survey was defined in theory and practice through repeated experiences, attitudes, beliefs and opinions collected from inclusive and integrative narrative bibliography as well as articles related to one or more of these topics. As complementary data, the *cross-sectional research* allowed an “identification and exploration of the social subgroups” (LeCompte and Schensul, 1999:93). Additionally, the quantitative data collection was used to characterise the population involved in the process.

The qualitative survey also involved a pre-test phase including a *narrative* and *action research* and a later research phase. The latter phase involved two research designs: a *case study* and a *exploratory-ethnographic study*.

During the pre-test phase the goal was to determine if there were certain patterns regarding the attitudes, beliefs, opinions and experiences in the inclusive or integrative learning programmes. Regarding ethnography, the *narrative inquiry research* has become more popular in recent decades as a source of accounts from *key informants*. The key informants are single individuals relevant for the knowledge of their own cultural groups. The information, provided by narrative inquiry, is mainly

written narrative information, but also “narratives of all sorts constitute text data that provide rich descriptions of particular events, situations, or personal histories” (LeCompte and Schensul, 1999:86).

However, in the pre-test phase this research design was used as a starting point for constructing the instruments and the search for common patterns and threads. The focus remained on the cultural descriptions of the disability rights movement, the personal experiences with disability and mainstreaming in order to typify common beliefs, behaviours, attitudes and opinions toward the research thematic.

The second research design used in the pre-test phase with the same goal as the previously described was the *action research*. Here the analysis of the research problem was conducted with some key informants. However, on this occasion the informants were actual single individuals who provided help in evaluating the questionnaires and gave their input about subjects not addressed until that point. The key informants provided meaningful information in matters of integrative and inclusive learning programmes in BW through semi-structured interviews and comments to the questionnaires.

The research design used in the qualitative phase was a case study and an exploratory-ethnographic design. The case study allowed focusing on the integrative and inclusive learning programmes in BW, narrowing down from a broader number of schools with ‘AK’ into a few examples. Since the number of ‘AK’ was minor, the study could be done in-depth. On the other hand, there were two other different innovative inclusive programmes recently implemented in the region, which led to decide to focus on a broader variety of IILP’s than only on one type. For the study of innovative educational programmes, LeCompte and Schensul consider this research design to be appropriate, as the main objective is to focus on a specific community that is unexplored or unknown (LeCompte and Schensul, 1999:83-84). In addition, Kraimer believes that a case study allows the approach through an interpretive paradigm that identifies behaviour, beliefs and attitudinal structures regarding the case studied (Kraimer, 2002, 213:216).

Since one of the research questions relates to the alterity relation within an inclusive or integrative learning environment, the decision to focus on an exploratory case study becomes very appropriate. The case studies allow testing whether this specific

theory applies in the chosen cases. However, the little number of cases will not allow a generalization to all inclusive and integrative learning programmes. Yet, it will contribute with knowledge about a wider range of IILP experiences and the alterity patters. In addition, since Todorov's alterity theory does not establish causality, the use of cases as examples allows an approach to this theory.

The reasons named before for the election of an exploratory case study as a research design coincide, more or less, with the exploratory-ethnographic design. Firstly, because there are very few studies related to the real alterity relation⁴⁴, and none of them analyse the alterity relation to disability within an inclusive or integrative learning context. The results obtained through this research can generate new questions and hypothesis for future investigations. It can also help to develop new techniques for the study and measurement of the alterity in an educational context, as well as techniques to approach the alterity as a learning content. The ethnographical approach emphasises processes and descriptions in a determined cultural context (LeCompte and Schensul, 1999:84-85), which is the case of the community of disabled people and the inclusive educational culture.

2.1.4. The research paradigm

Tzevtan Todorov defines the alterity relation as a subjective relation, since it is based upon an interpretation We make about social reality and beliefs, opinions and attitudes toward the Other. The alterity relation is also an autonomous social construction, for between its axes there are no "rigorous implications; hence, we cannot reduce them to one another, nor anticipate one starting from the other" (Todorov, 1984:185). The analysis of the alterity relation is based upon the interpretive approach of the researcher. This interpretive work, even though scientific, is a subjective one, because the subjectivity of the interpreter takes part in the examination of the social constructions (Todorov, 2011:9). König also acknowledges that the study of attitudes, beliefs from oneself and the Other, as well as the interpretations of the human being as an autonomous and reflexive being, can be examined through the use of a subjective paradigm (König, 2002:55). For the

⁴⁴ Alterity studies are often used to analyse narrative material, either from historical or literary sources.

purpose of this study, the paradigm to approach the examination of the qualitative data had to take into account the subjective nature of the alterity relation.

Therefore, regarding the **qualitative data** of this study, the paradigm chosen was the interpretive or constructivist paradigm. Interpretivists “believe that what people know and believe to be true about the world is constructed [...] as people interact with one another over time in specific social settings” (Le Compte and Schensul, 1999:48). This paradigm also assumes that the social constructions are dynamic and “can be altered through dialogue or over time” (idem:49). The constructions are understood in this paradigm as constructions within a context, be it cultural, social, political, etc. The contextualisation of the social constructions is very relevant for this study, since the study focuses on the alterity toward a cultural and social group: people with disabilities, and within a close and limited environment: the IILP. From a practical point of view, the interpretive or constructivist paradigm implies an interaction between researcher and participants. This paradigm assumes that not only the reality that is being studied is subjective, but also the interpretations the researcher makes of her observations.

For the **quantitative data**, the paradigm used was the ecological paradigm (Le Compte and Schensul, 1999:41-60). This paradigm views the individuals as part of the social context. The context, in this sense, influences its members and shapes their attitudes, beliefs and behaviours (idem, 1999:51-52). The quantitative data collection intends to examine the levels of the school institution within a particular socio-cultural context. When referring to the school levels, the ecological paradigm considers all environmental aspects such as the different members involved in different grades with the inclusive or integrative process, the types of IILP, as well as secondary schools and the social and pedagogical structures in which the IILP are taking place. The quantitative data collection centres in the interactions between those levels to examine their influence on the alterity relations, together with the opinions and beliefs of the IILP context as well. Since the role of the researcher has to be detached and objective during the collection of quantitative data, thanks to the research methods of this phase, the ecological paradigm responds well to this approach.

Since the interpretive paradigm involves a more subjective approach than the ecological paradigm, the research design considers both perspectives in order to manage a balanced interpretation of both qualitative and quantitative data. This also helped to triangulate the data later on during the analysis of the collected data.

2.1.5. Practical aspects of the survey

The timeframe for the empirical research is presented in table 7 below:

Table 7: Timeframe for the survey

Year	2009	2010	2011	2012
Research design	✓		✓	
Design of questionnaires		✓		
KM of BW		✓		
Pre-test-phase		✓		
Research adjustments after the pre-test-phase		✓		
Interviews with key informants	✓	✓	✓	✓
Search for potential schools for the research phase 1 ('AK')		✓	✓	
1st application of the questionnaire			✓	
Search for potential schools for the research phase 2 ('Inclusion', 'Inverted Inclusion' and 'EI')			✓	✓
2nd application of the questionnaire				✓
Interviews				✓
Analysis				✓

Since the study had no external financing, in terms of size the research had to be manageable for only one external researcher.

2.2. Survey population

The population for the study was chosen following selection criteria that included the following aspects: logistical, definitional and conceptual criteria.

From a logistical point of view, the population had to be geographically accessible given the resources available for the study. Therefore, in a first phase the schools from the nearest region were contacted; however, during the second phase the selection also included schools from farther regions.

The definitional criteria had to bind the population in the IILP. The population could either be practically involved in the programmes, as a teacher or classmate, or theoretically involved, as a policy maker. As mentioned before, the definitional criteria also included Booth and Ainscow's work about the inclusive culture. According to the criteria spelled out by Booth and Ainscow (2002), the more relevant members for the functioning of a IILP were parents, classmates, teachers, staff and policy makers. The participation of these UA was selected for either the quantitative and/or qualitative phase.

The conceptual criteria, since it was a case study, had to cover many of the IILP examples existing in BW. Therefore, the selection included not only 'AK', which are the most frequent integrative learning programmes in the Land. The novelty in this survey was the participation of two innovative IILP, one of them unique in Germany.

Selecting the population included, as a consequence, a *reputational case selection*, especially in an initial phase of the study. This population selected were key informants and experts. Also in the selection of the unique IILP the criterion was also a reputational case selection. The second selection method included the *typical case selection*, which intended to find the average population in the case of the 'AK'. Plus, given that the research focused on secondary schools, the population had to be enrolled in one of the different secondary school forms in BW: 'Gymnasium', 'Realschule' and 'Werkrealschule'. Hence, the class distribution was between the 5th and the 12th grade. A more detailed description of the population sample is shown in table 8.

The biggest surveyed group were the classmates, since, quite logically they are the more numerous group out of the 4 groups covered. The teachers, on the other hand, were chosen only if they were involved with the IILP. This fact reduced the participation of the teachers from selected schools. Parents 2 was the smallest population sample, since the pupils included or integrated in the mainstream class

were no more than three per class, which meant that their parents (parents 2) could not be more than three per chosen class.

For the interviews the participation was even lower, as participation was voluntary. Out of all persons participating in the quantitative phase, 32 agreed to an interview (Table 10). However, only 26 of the 32 corresponded to Phase 2, while the remaining 6 people were interviewed during the Pre-test Phase.

2.2.1. The quantitative phase

Table 8 describes the population sample during the quantitative data collection:

Table 8: Population sample for the quantitative data collection.

	Classmates (without D)	Classmates 2 (visually disabled pupils)	Teachers (teaching common lessons)	Parents 1 (parents of mainstream classmates)	Parents 2 (parents of pupils with D/SEN)	Total by indep- endant domain
Age (average)	12	12,6	45,7	40,3	45,4	/
Female	29	6	15	37	10	96
Male	29	1	8	8	5	52
Werkrealschule	35	0	8	27	8	78
Realschule	16	0	12	12	3	43
Gymnasium	1	0	0	1	0	2
Förderschule	6	7	3	5	4	25
'AK'	37	0	14	29	9	89
'Inclusion'	14	0	6	10	2	32
'EI'	1	0	0	1	0	2
'Inverted Inclusion'	6	7	3	5	4	25
Disability or SEN	0	7	0	0	0	7
Total UA2)	58	7	23	45	15	148

The total population involved in the quantitative phase was 148 individuals described as above in the table. The sampling of the 'AK', which was the major group of IILP in the Land, was selected from the list of 'AK' registered IILP in Baden Württemberg (school year 2009/10) (Annex, chapter 2) published by the KM of BW. According to

this list, there were 57 secondary schools with an 'AK' IILP registered during this period. Since the first empirical implementation began in the school year of 2010-2011, the data provided by the KM's list was the latest information published. However, some of the schools indicated in that document either did not continue with the 'AK' during the school year 2010-11 or 2011-12, or the 'AK' pupils, indicated in the document, had finished school, and the 'AK' cooperative project had started all over again with the elementary classes, which made that the real amount of schools with 'AK' in BW was far lower than the number given in the KM's list.

In the case of the 'Inclusion' and 'Inverted Inclusion', the contact was made through the Government District office of Stuttgart. In the school year of 2011-12 there were three secondary schools in Stuttgart implementing the pilot phase of inclusion and one public special school for pupils with visual disability was implementing a kind 'Inverted Inclusion' project.

The 'EI' IILP was contacted privately in order to examine at least one *Gymnasium* with IILP. All the other schools participating were either *Werkrealschulen* or *Realschulen*. Table 9 shows the distribution of the population by schools.

Table 9: Distribution of IILP by secondary school type

	Werkrealschule	Realschule	Gymnasium	Special School
'AK'	4	1		
'Inclusion'	1			
'EI'			1	
'Inverted Inclusion'				1

The sampling of the schools was aleatory. The secondary schools with 'AK' were contacted either by telephone or email. If the schools showed interest in the project, a more detailed email with a brief description of the project, as well as the steps for the empirical survey, were sent. During the first phase (Ph1-1), 20 schools from the Tübingen and Stuttgart districts were contacted. During this time only three schools (S1, S2 and S3) accepted to be part of the survey. The second phase (Ph1-2) took place during the school year 2011-12. During the Ph1-2, 60 schools were contacted in the Tübingen, Stuttgart, Freiburg and Karlsruhe districts. During this phase the rest of the cases joined the survey.

Since the participation of the secondary schools with 'AK' was low during the Ph1-1, different IILP forms were included in the project in order to focus into a case study and compare the different experiences taking place in BW.

2.2.2. The qualitative phase

The qualitative data collection was also divided in two phases. The first phase (Ph2-1) included key informants that informed about the of integration and inclusion experiences in BW. Therefore, the participants in the Ph2-1 mostly included employees related to the public policies of integration and inclusion in BW, people with disability and teachers who could collaborate with a more complete impression of the IILP process.

The second phase (Ph2-1 and Ph2-2) corresponded to the qualitative data collection phase of the survey. The Ph2-1 related to the qualitative data collection regarding key informants, while the Ph2-2 pertained to the qualitative data collection regarding the UA2, this is, the participants of the Ph1-1 and Ph1-2. The participation of the UA2 in the Ph2-2 was voluntarily, which meant that the number of participants in this phase was far lower than the population of the quantitative phase. Table 10 below shows the population selection for the qualitative phase in Ph2-1 and Ph2-2.

Table 10: Population participating during the Ph2

	Interviews	Date	Area of expertise	Gender	Type of school	Total
Ph2-1 UA 1-4 (Pre-test Phase)	1 st	9 th March 2009	Expert for IILP in BW	Female	-	1
	2 nd	17 th Sept. 2010	Expert in policy and decision making in KM – BW (education authority with expertise in the area of IILP)	Male	-	1
	3 rd	10 th March 2010	Special teacher for an 'AK'	Female	Realschule	1
	4 th	May 2010	Special teachers for two 'AK'	Male Female	Realschule	2

	Interviews	Date	Area of expertise	Gender	Type of school	Total
	5 th	3 rd May 2012	Formerly 'EI' pupil and later pupil in a special school	Female	-	1
Ph2-2	1 st	7 th Feb. 2012	Headmaster of a special school with 'Inverted Inclusion'	Male	Special School (S6)	1
	2 nd	7 th Feb. 2012	5 th and 7 th grade of a special school with 'Inverted Inclusion'	Male and female	Special School (S6)	12
	3 rd	26 th March 2012	Special teacher for an 'AK'	Male	WRS (S3)	1
	4 th	29 th March 2012	Headmaster of a school with 'AK'	Male		1
	5 th	10 th May 2012	Mother of a pupils (Gymnasium with 'EI')	Female	Gymnasium (S7)	1
	6 th	10 th May 2012	Pupils in the 'EI'	Male	Gymnasium (S7)	1
	7 th	22 nd May 2012	Headmaster of a school with 'Inclusion'	Female	Realschule (S5)	1
	8 th	22 nd May 2012	Pupils in the 'Inclusion'	Male and female	Realschule (S5)	4
	9 th	10 th July 2012	Mother of child with disability in the 'Inclusion' IILP	Female	Realschule (S5)	1
	10 th	10 th July 2012	Class teacher of the 'Inclusion' IILP	Female	Realschule (S5)	1
	11 th	10 th July	Special aid in the 'Inclusion' IILP	Female	Realschule (S5)	1
	12 th	18 th July	Special teacher for an 'AK'	Female	WRS (S4)	1
Total of participants for the qualitative phase						32

2.3. Research material and methods

The methods and strategies used to collect data included different instruments that helped to reconstruct the cultural characteristics of the surveyed population involved in the encountering with the Other within the IILP. Le Compte and Schensul point out that in order to achieve a qualitative study, the use of different strategies and methods are paramount. Moreover, the use of different strategies also allows the triangulation of data, which helps to corroborate the information collected (Le Compte and Schensul, 1999, 130-131). Even though the study itself is not an ethnographical study, it has elements of that kind of surveys that help to achieve different purposes and identify cultural variables central to this study.

The instruments and methods used for the survey were the following:

- questionnaires,
- semi-structured interviews,
- ethnographic interviews.

2.3.1. Questionnaires

This instrument had to be a very adaptable instrument for data collection since the population was divided by UA (parents, teachers and classmates), IILP forms ('AK', 'EI', Inclusion and 'Inverted Inclusion') and different secondary schools. Consequently, the questionnaires had to be able to address common topics related to alterity and also relevant topics regarding the relation the UA had with the pupils with D/SEN. Hence, the questions of the questionnaires had to include variations in the terminology: *integrative* or *inclusive* learning programme; or if the pupils that were *included/integrated* had a specific disability, like in the case of the special school for visual disability. Even though the questions about opinions, practices and alterity were directed to all UA, the formulation of the questions had to take into account the members for whom they were posed. The length of the questionnaires was also different: while the teachers had the longest questionnaires, the classmates and parents were asked to fill much shorter questionnaires. As a result, there were five types of questionnaires:

- Questionnaires for teachers,
- Parents 1 (parents of pupils whose children were classmates of pupils with D/SEN),
- Parents 2 (parents of pupils with D/SEN assisting to a secondary mainstream school with a ILLP),
- Parents 3 (the parents of pupils in 'Inverted Inclusion),
- Pupils (classmates of pupils with D/SEN) .

The questionnaires had mainly Likert scales of 5 points⁴⁵ and fill-in questions to determine the population characteristics and experiences with regard to encountering people with disability. The questionnaires also had a few multiple-choice and open-ended questions (Annex, chapter 3).

2.3.2. Semi-structured interviews

Schensul et al. point out that this kind of interview “play an important role in the development of exploratory models and the preparation of more systemic forms of investigation” (Schensul et al. 1999:149). The authors propose this method for “delineating factors and subfactors” (idem, 1999:150) relevant to the theory and the chosen case studies. For that reason, the key informants related to the educational policies were interviewed with this method in order to clarify the domains of interest. In addition, the data collected through this method helped when designing the questionnaires and when searching for representative cases for the study.

Hence, the semi-structured interviews (Annex, chapters 4 and 8) were conducted in order to determine specific aspects and information related to the ILLP, integrative or inclusive practices, as well as educational policies in the integrative and inclusive field. Since this survey was an exploratory case study, these interviews were made with experts in educational policies, decision makers and headmasters. However,

⁴⁵ The decision to use 5 point scales was to avoid a forced response to the positive or negative poles, when the participant had no opinion or no clear opinion on the matter. The calculation used to rate the data omitted the neutral responses. Therefore, acceptance rates considered only those with an opinion on the matter.

only the headmasters were interviewed later in the Ph2-2 to go in depth into the characterization of the chosen IILP.

2.3.3. Ethnographic interviews

The ethnographic interviews included the following forms of interview: in-depth, open-ended interviewing and focus groups. Schensul et al. refer the purposes of these methods as the capacity to explore new and unidentified domains, as well as to break them into factors and variables. Plus, these methods allow obtaining a clear perspective of the sociocultural and historical context of the population (Schensul et al., 1999:117).

The aim of these interviews was rather to go in depth into the cultural aspects of the integrative and inclusive contexts, as well as the alterity relations to the pupils with D/SEN and the disability itself. Especially the in-depth and open-ended interviews allowed the expansion of the exploratory areas of research, such as beliefs, opinions, values and practices; that is, elements that would help to identify later the alterity axes and also to recognise the relevant domains for the population of the survey.

The in-depth, open-ended interviews were applied mainly in the qualitative phase of the study to the UA2 and key informants. The use of elicitation tools (Annex, chapter 1) was employed in some in-depth interviews to spark off an alterity interpretation with the minimum involvement of the interviewer. The focus-groups were employed in classes where all pupils were participants of the qualitative phase of the study, specifically in the case of 'Inverted Inclusion'. However, in this case the questions were mainly open-ended and semi-structured due to the age of the participants and the time available.

3. Procedure

3.1. Approach and methodology

The empirical study began with the construction of the research design. For that purpose, the first step was to get to know how IILP have been taking place in BW. In other words, how do children with a D/SEN learn together with pupils without a

diagnosed disability or special educational need within a mainstream school; also the opposite case, where pupils with SEN are included in a special school with pupils with a disability. Even though the literature lists, analyses and discusses how integration or inclusion ought to be, the practice of an integrative or inclusive learning programmes are unique for each school, and thus for each Land. The variety of the IILP responds to many practical aspects of the social, economical, cultural and logistical context.

Hence, to achieve a deeper knowledge of the IILP within BW, the first step was to begin with literature research reports in order to formulate the first steps of the research design. From the moment the research design was first drafted, began a series of informal interviews and interactions with experts in the area of the IILP,⁴⁶ in order to create the first version of the questionnaires and define the objective population.

The pre-test-phase continued with the design of questionnaires.⁴⁷ After several considerations, the population was defined. Four members involved in the IILP were selected for the distribution of the questionnaires. The alterity relation of these members (UA2) toward disability and the pupils with D/SEN was considered to be of relevant interest for the study. The correction of the first version by a German native speaker took around one month.

The pre-test-phase began with the distribution of the questionnaires to the 'AK' schools. For this purpose, the list of 'AK' registered IILP in Baden Württemberg (school year 2009/10) (Annex, chapter 2) was used. A few schools from that list were reached out by telephone until one of them agreed to participate in the pre-test phase. In parallel, two other schools (Gymnasium in Tübingen and RS in Reutlingen) with an 'EI' were also reached out thanks to personal contacts. In total, three schools participated in this phase. After the distribution of the questionnaires, semi-structured interviews were conducted with the special teachers of the 'AK' and the headmaster

⁴⁶ The interactions were mainly informal conversations with experts of the Pädagogische Hochschule Ludwigsburg (University of Pedagogy of Ludwigsburg), teachers and headmasters who either researched the IILP or had been involved with one of those programmes.

⁴⁷ By the end of the survey, the questionnaires had suffered four adaptations. The four different phases: PT-Phase; KM-Phase; Phase 1-1 (Ph1-1) and Phase 1_2 (Ph1-2); are in the annex (pp.:268-312).

of the 'EI' in Reutlingen while visiting the schools. The interviews had the goal to define more exactly how the IILP were organised in each of the schools and how the interviewed informants perceived the IILP. In the case of the 'AK', it was also possible to observe some 'AK' classes.

The intention in the pre-test phase was to establish if the questionnaires were coherent and clear enough. The length of the instruments was also an issue; therefore, during the pre-test phase, the average time the population needed to fill the questionnaires was also measured.

The questionnaires showed that there were some unclear statements in the Likert questions. Consequently, a second reunion was organised with the 'AK' teachers to comment on this. In this case, each of the four types of questionnaire was profoundly discussed and some suggestions of the teachers were taken into account for the next version. An interesting issue appeared in the discussion related to the word "Behinderung" and its uses.⁴⁸ It seemed that the use of the word "Behinderung" created some rejections, since it forced a labelling within the schools. However, any other definition as "different" or "with learning difficulties" would not have resulted as clear as "Behinderung" for the parents and classmates when filling the questionnaires. Therefore, even though the word stayed in the questionnaires, this issue became of interest along the survey, this is, it opened a new domain of interest.

The final approval and authorization request of the KM of BW, which was the next step, is usually an uncomplicated and quick process. However, in this case the terminology and nomenclature regarding general aspects such as "Integration", "Inclusion" and again "Behinderung" became relevant. An interview was appointed to discuss the nomenclature of the questionnaires. During the interview, some other aspects regarding the IILP were discussed as well from the ministry's point of view. Even though one civil servant of the KM proposed the official terms instead of "Behinderung" a later conversation with another civil servant of the KM suggested that the word "Behinderung" was clearer for parents and classmates than the official terms⁴⁹ and, accordingly, the term "Behinderung" remained. However, in the case of

⁴⁸ "Behinderung", "Behinderte", "Schüler mit Behinderung", and so on.

⁴⁹ The term proposed by the first official civil servant suggested four terms to define the population of children that participated in IILP in BW. The term suggested was: "Behinderungen, Benachteiligungen, Beeinträchtigungen oder

inclusion and integration, the term “inklusive/integratives Bildungsangebot” was used instead. After the correction of the suggested nomenclature and terminology, a new version was sent to the KM and the authorization was granted.

After the authorization process, which took about seven months, the Ph1 began. The first step was searching for schools that would correspond to the population’s definition. Since most IILP were ‘AK’, the decision was to contact secondary schools with this kind of integrative learning programme. Again, the KM’s list of registered ‘AK’ IILP was used to contact the schools. Approximately 20 schools in the Tübingen and Stuttgart districts were chosen and first contacted on the phone. After the telephone conversation, the schools interested in participating in the survey received detailed written information by email about the goals and procedure of the study. With the detailed information, the headmasters and teachers could decide whether they still wanted to participate in the survey or not. The feedback to the search for participants for the Ph1 showed a low concurrence, having only three participating schools by the end of the search period. The reasons of the schools to decline were varied; however, there were some common reasons⁵⁰.

chronischer Krankheiten” (freely translated as “disability, discrimination, handicap or chronic illnesses”), which was shortened to “BBBchK” for the KM-version of the questionnaire.

⁵⁰ Some of the reasons to decline the participation during the first telephone contact were mostly related with the teachers’ time availability for distribution and gathering of the questionnaires. A second frequent reason to decline, related to the parents’ difficulty with German. An important number of the parents were immigrants and therefore teachers and headmasters thought that the parents’ German was not good enough to fill out the questionnaires. However, when it was offered to translate the questionnaires to the most frequent foreign languages, the teachers and headmasters declined. Having say yes to the participation, during the first phone contact, some schools decline their participation, when they received a detailed email with the survey’s steps and questionnaires. The declining reasons were: language difficulty for the parents, also the use of the word ‘Behinderung’ appeared to be negatively relevant. The headmasters and teachers that rejected the use of this concept, argued that the school did not want to label their children or create any discrimination by naming them in a questionnaire. Some quotes: “Die Lehrer halten die Fragebögen für zu umfangreich und die Eltern- und Schülerfragebögen auch für zu schwierig. Wir haben einen sehr hohen Anteil von Familien mit erheblichen Sprachproblemen” (email of 20th May 2011). Quote regarding the use of the word ‘Behinderung’: Bei der Fragestellung in Ihren Bögen ist mir aufgefallen, dass Sie in der Wortwahl "behinderte SuS" wohl erheblichen Widerstand unserer Eltern gegen solche Umfragen hervorrufen würden. Gerade die Eltern von Kindern "mit Handicaps" legen großen Wert auf eine neutrale Sprechweise und auf gleiche Fragebögen für alle. Der Rücklauf einer ähnlichen Umfrage hat in der Vergangenheit schon einmal zu Irritationen bei unseren Eltern geführt (email from Novembre 2010).

During the Ph1-1 began the application of the questionnaires in the schools participating at that time. Before the distribution of the questionnaires had begun, the parents received a letter from the examiner, in which all the details relevant to their participation and their children's were explained. Additionally, in this letter there was a request for the parent's authorization, so that their children could participate in the quantitative survey. Besides explaining the objectives and steps of the survey, the letter (Annex, chapters 5 and 6) assured the anonymity of the participants. Once the parents gave their authorization, the distribution of the questionnaires began. The contact person of the examiner, usually the 'AK' class teacher, gathered the filled out questionnaires and sent them back to the examiner.

The first revision of the questionnaires of the Ph1-1 plus the low level of participation of the schools in the survey required a revision of the research design as well as of the questionnaires. After a careful consideration of the research design, the survey concentrated on rather different IILP than on 'AK' placed in different secondary school types, mainly because this form of integrative learning programmes were placed mostly in WRS and RS, while no Gymnasium had an 'AK'.

Regarding the contact with the schools, the first contact strategy plan was changed to see if a written approach, in which the survey was more detailed, could generate more interest. Also contacting the schools by email was more time efficient than by phone. To search for different IILP, the list of the 'AK' published by the KM was considered again, but this time the remaining districts (Karlsruhe and Freiburg) were also included for the next contact. Personal acquaintances involved in some form with any IILP were approached to see if they knew some school with an IILP. Finally, different *Regierungspräsidien* (public education departments) were also approached in order to find schools with a wider offer of IILP.

By the end of this phase, the questionnaires were developed to their last version. The first adaptation occurred after the pre-test phase and the interviews with the KM of BW. In this phase, the change involved the inclusion of some questions of the questionnaire of the Index of Inclusion⁵¹ related to the inclusive culture, the exclusion

⁵¹ The introduction of some questions of the questionnaires of the Index of Inclusion (CITA) responded to the introduction of some key concepts of the Index of Inclusion in the theory. Since some topics, relevant also to this survey, were already developed, they were incorporated as Likert statements (Appendix).

of some open questions that showed to be too complex for the variety of IILP, and other questions were transformed into a Likert scale.

The Ph1-2 began with contacting the schools. This meant that more schools had to be contacted for the survey. Again, the KM's list of registered 'AK' schools was used. Only the schools that had already agreed to participate in the pre-test phase and in the Ph1-1 were omitted. In total, approximately 50 schools were contacted but this time the contact was done only by email. Other schools with three innovative IILP were contacted per phone and email (in this case the phone was used, since the schools were only four). Even though the schools' interest in the survey was higher in this case, five more schools were participating by the end of the Ph1-2. The availability of time remained an issue for participating and although more schools accepted to participate, some of them could not do it in the end due to different complications.

The Ph1-2 was conducted in the same manner as the Ph1. The contact person distributed the questionnaires and authorization letters to the parents, gathered the documents and sent them back per mail. Only in this phase, the schools of the Ph1 and those of the Ph2 were contacted again for the conduction of semi structured interviews.

While the questionnaires were distributed, the schools from both phases (Ph1 and Ph2) that agreed to the voluntary participation in the interviews were visited and interviewed. Even though the most part of the interviews were conducted face to face in the educational establishments, for different reasons⁵² there were three schools with which the interview was conducted by telephone and two others responded to the interview in writing. Also during this time the last interviews with key informants were conducted. In concrete, one interviewed person was a former pupil with a hearing disability that was not a member of the participant schools nor was a pupil at the time of the interview, yet the input regarding the Other's experience from the Other's point of view was highly relevant. Additionally, this key informant had the

⁵² Although some schools or members of the IILP agreed to participate in the qualitative phase through interviews, there were some problems concerning schedules and distance. Therefore, some members preferred to either respond in writing to an interview and one special teacher of a 'AK' agreed to an interview on the phone.

experience of being integrated in an 'EI' IILP until the end of the Realschule and later finishing the Gymnasium in a special school.

3.2. Brief description of the instruments to collect data

The instruments for data collection were briefly mentioned before. Table 11 shows a summary of the data collection methods employed during the different phases of the study. The table organises the methods according to the different empirical phases and the targeted population, indicating the adaptations made to the instruments during the empirical process and the specific procedures used for the data collection.

3.3. Data analysis

Having collected the data through the methods detailed before, the phase of data analysis began and this the last phase of the whole empirical process. The question regarding the analysis of the data had to respond to the necessities to measure the collected data in the questionnaires considering the different question formats and the qualitative instruments.

The software used for analysing the quantitative data was Microsoft Excel. The main analytical processes considered population distributions, averages, acceptance and rejection rates and frequencies. Regarding the qualitative data, the analysis considered the *interpretive* and *ecological paradigms* to interpret the oral and written interviews.

Table 11: Data collection methods during the empirical phases

Phase	Method	Purpose	Target	Procedures for data collection	Data content
Construction of the Instruments	Observations	<ul style="list-style-type: none"> Record situations as they happen. Record the meaning of these events at the time for the definition of the research design and the construction of the data collection instruments. 	<ul style="list-style-type: none"> Key informants Experts Conversations Interactions 	<ul style="list-style-type: none"> Written records of informal interviews and conversations. Bibliographical and narrative research. Written field notes. 	Depiction of: <ul style="list-style-type: none"> The IILP from an organizational point of view. Activities of the policy makers in matters of integrative or inclusive learning. Emotions and beliefs. Interaction patterns of the IILP.
	Ethnographic interview	<ul style="list-style-type: none"> In-depth information on functioning and forms of the IILP in BW. Personal histories about integrative and inclusive learning experiences. Cultural knowledge about disability and difference; alterity related to the encountering with disability. Description of IILP practices. 	<ul style="list-style-type: none"> Key informants and representative individuals: experts of IILP in BW. Narrative histories. 	<ul style="list-style-type: none"> Written records of informal interviews and conversations. Semi-structured interviews. Elicitation techniques. 	<ul style="list-style-type: none"> Answers to open-ended question and semi-structured interviewing. Emotions and beliefs of the narrative histories.

Phase	Method	Purpose	Target	Procedures for data collection	Data content
Pre-test phase	Ethnographic interview	<ul style="list-style-type: none"> In-depth information on the 'AK'. Personal histories about integrative and inclusive learning experiences from the special teacher's perspective. Cultural knowledge about disability and difference; alterity related to the encountering with disability. Description of policy practices related to the IILP in BW. 	<ul style="list-style-type: none"> Key informants: teachers and headmasters in 'AK'. Key informants; policy makers of the KM in BW. Conversations. Interactions. 	<ul style="list-style-type: none"> Written records of informal interviews and conversations. Semi-structured Interviews. Elicitation techniques. Written field notes. 	<ul style="list-style-type: none"> Answers to open-ended question and semi-structured interviewing. Depiction of: <ul style="list-style-type: none"> 'AK' activities and physical settings. Emotions, beliefs, meanings and acts.
	Survey sample	<ul style="list-style-type: none"> Tested the clarity, length and terminology of the questionnaires. Corrections and first adaptation of the questionnaires. Determined variations in attitudes, knowledge, perceptions and behaviour of the pupils with D/SEN as well as the integrative and inclusive practices. 	<ul style="list-style-type: none"> One secondary school with 'AK' and secondary school with 'EI'. Representative population of the schools: parents, classmates and teachers. 	<ul style="list-style-type: none"> Written records of informal interviews and conversations. Semi-structured interviews. Self-administered questionnaires. 	<ul style="list-style-type: none"> Quantifiable answers: fill-in questions, multiple choice, Likert, categories and open questions.
Quantitative phase (Ph1 and Ph2)	Survey sample	<ul style="list-style-type: none"> Introduced changes of the pre-test phase related to clarity, length and terminology of the questions. Corrections and second adaptation of the questionnaires between Ph1 and Ph2. Determined variations in attitudes, knowledge, perceptions, behaviour of the pupils with D/SEN and the integrative and inclusive practices. Determined demographic information of the participants and the chosen cases of IILP. 	<ul style="list-style-type: none"> Three secondary schools with 'AK' (S1-S3) during Ph1 Five secondary schools with four different IILP models (S4-S8) during Ph2. Representative population of the schools: parents, classmates and teachers. 	<ul style="list-style-type: none"> Written records of informal interviews and conversations. Semi-structured Interviews Self-administered questionnaires 	<ul style="list-style-type: none"> Quantifiable answers: fill-in questions, multiple choice, Likert, categories and open questions.

Phase	Method	Purpose	Target	Procedures for data collection	Data content
Qualitative phase (Ph2)	Ethnographic interview	<ul style="list-style-type: none"> ▪ In-depth information on the 'IILP' and alterity relation with disability. ▪ Personal histories about integrative and inclusive learning experiences from different UA3's perspective. ▪ Cultural knowledge about disability and difference; alterity related to the encountering with disability. ▪ Description of policy practices related to the IILP in BW. ▪ Obtained information about functioning of innovative IILP models. 	<ul style="list-style-type: none"> ▪ Parents ▪ Classmates ▪ Teachers ▪ Headmasters ▪ Former integrated pupil with a hearing disability as a key informant. 	<ul style="list-style-type: none"> ▪ Written and recorded interviews and conversations. ▪ Elicitation techniques. ▪ Observations. ▪ Written semi-structured interviews. 	<ul style="list-style-type: none"> ▪ Recorded answers to open-ended questions ▪ Responses to elicitation materials Depiction of: <ul style="list-style-type: none"> ▪ alterity axes related to disability ▪ activities, interaction patterns and physical settings of the IILP settings
	Group interviews	<ul style="list-style-type: none"> ▪ Obtained information about norms, behaviours, attitudes and cultural patterns in innovative IILP. 	<ul style="list-style-type: none"> ▪ Classes of pupils with and without a disability. 	<ul style="list-style-type: none"> ▪ Recorded group interviews on cultural variables of the 'Inverted Inclusion' and its location ▪ Observation of the location of events, material and cultural interactions. 	<ul style="list-style-type: none"> ▪ Recorded data about interviews. Depiction of: <ul style="list-style-type: none"> ▪ spatially located IILP settings ▪ alterity axes related to disability

Based on Le Compte and Schensul, "Data Collection Methods", 1999:128-130.

3.4. Analysis of the quantitative data

The instruments that collected quantitative data were primarily the self-administered questionnaires with their quantifiable answers. For the multiple choice questions, the Likert categories and some fill in and open questions were typed into a spreadsheet.

In the case of multiple choice, basic statistical values were calculated such as average, median, distribution and percentages. The Likert categories were calculated using the acceptance rate. Finally, for some open questions that allowed a quantification, the answers were read and their answers were classified into group-categories. See for example question number 4 of the questionnaires for the parents 2 in Annex 9:

▪ **Welche Behinderung hat Ihr Kind?**

3.5. Analysis of the qualitative data

Qualitative data included data from some open questions of the questionnaires and the data from the interviews. For the analysis of this data, the answers obtained through the open questions and the written interviews was typed into a spreadsheet (version 1) to reorganize the information in group categories. Therefore, topics that emerged with a certain frequency were considered to represent a category. Each category was assigned a number which was used for version 2 of the spreadsheet. This time the open questions were replaced with the given letter, to help for future calculations and the qualitative analysis.

The criteria for the formation of categories responded to the research questions of the survey. Therefore, the categories represented the alterity theory in its three axes and elements that could describe each of the observed IILP (Annex 9).

In the case of the interviews, the amount of data was smaller, since less people participated during this process. However, the material was longer than the one found in the open questions. For time reasons, the material of the interviews was used to triangulate the variables found in the open questions and in the quantitative data. Also in this case, the existing categories were searched for in the recorded interviews. Certainly if a very important element appeared in the interview, which had

not yet been found in the open questions, it was considered for a triangulation of the bibliographical data.

VI. Results

The following part will present the results of the quantitative and qualitative survey. The quantitative data encompasses the information obtained through statements of the Lickert scale, as well as fill-in and multiple choice questions from the questionnaires. The qualitative data encompasses the data obtained through the questionnaires, open questions and the written and recorded interviews.

The qualitative data will be presented through quotations. However, it is important to underline that since participation in the interview phase of the survey was voluntary, the number of participants in this phase was considerably lower than in the questionnaires. Therefore, the quotations of important aspects of the units of analysis (UA) of the dependent domain (DD) and independent domain (ID) will be used to go in depth into the opinions regarding relevant and significant results.

To begin with, the first section will address the characterization of the UA of the ID, which are the case studies of the different types of IILP (UA1) and the population polled in the case studies (UA2). The second part of this chapter will present the results of the data related to the UA of the DD in two parts: the first part will address the practices and the stances regarding the pupils with D/SEN, and the second, the disability itself and the inclusive and integrative practices, as shown above in the research diagram (Diagram No. 3:108).

For the clarification of the quantitative data, the information will be presented with the help of graphics and tables, and for the qualitative data, mainly through quotations. The quotations will be signalled through the following code: Q (for the questionnaire) S (students), P [2 or 3] (parents) or T (teachers)-code of the school (S1, S2, S3, etc)-number of the questionnaire-q (open question), number of the open question: e.g. *QP2-S3-12-q8*: this is the Questionnaire for the parents 2 (UA2_3), the questionnaire number 12 from school 3; the open question number 8. In the appendix (Annex, chapter 7) the data of open questions is organised by UA2.

1. Results of the units of analysis (UA) of the independent domain (ID)

The UA of the ID examined in the survey are two: UA1 corresponds to the different IILP: *Außenklasse* ('AK'), 'Inclusion', 'Inverted Inclusion' and *Einzelintegration* ('EI'). The UA2 corresponds to the pooled population: pupils, parents of pupils without D/SEN, parents of the pupils with D/SEN and teachers.

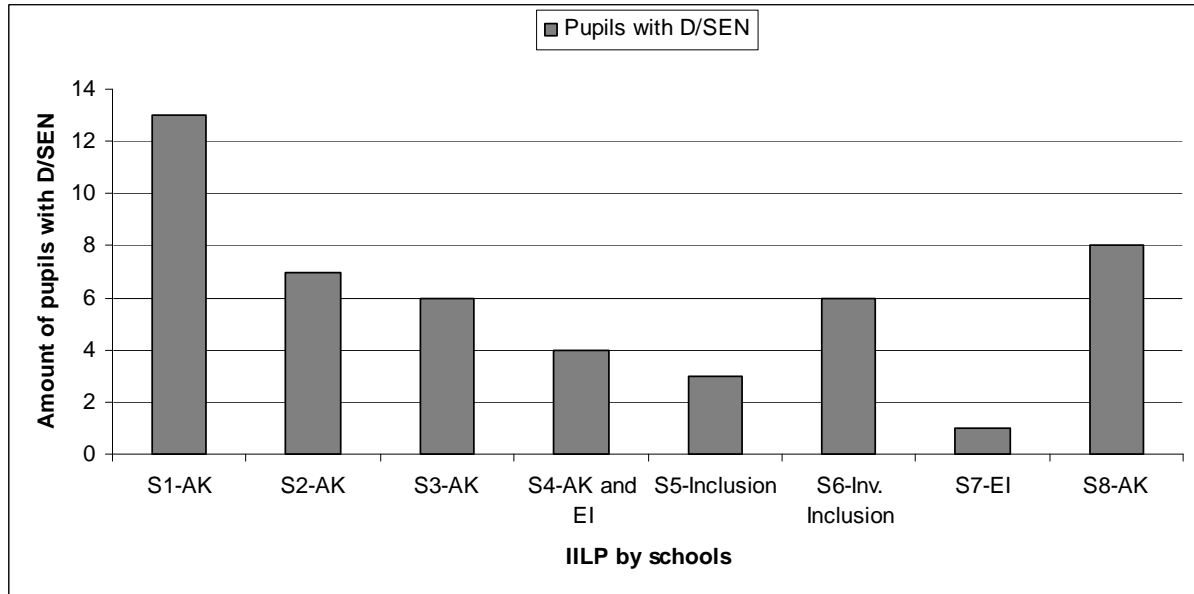
The data collection was carried out in eight schools with an IILP. As already mentioned in the chapter above, these schools were coded for anonymity purposes with the letter 'S' (school) and a consecutive number 1-8 that represents the temporary order in which the different establishments took part in the survey.

1.1. The UA1: Description and general results about the IILP

The eight cases represented four different forms of IILP. Seven of the eight schools had only one form of IILP, only one of them had two parallel programmes: an 'AK' and 'EI'. Therefore, there were eight schools in total with nine forms of IILP: five schools with 'AK', two with 'EI', one with 'Inclusion', as well as another with 'Inverted Inclusion'. This section will show the results regarding the population attending the UA1, the type of secondary school in which they were placed and the general aspects of the functioning of each IILP.

In total, at the time of the survey, 48 pupils with either a Disability or SEN attended the eight schools with the different IILP forms mentioned before. Graph no. 4 shows the distribution of the 48 pupils by IILP, incorporating the kind of IILP each school had.

Graph 4: Distribution of pupils with D/SEN per IILP



The 'AK' have the highest average number of integrated pupils with D/SEN (7,6 pupils) and the 'EI' the lowest (1 pupil). Regarding enrolment, only in the case of 'EI' and 'Inverted Integration' were pupils with D/SEN students of the school where the IILP was placed. In contrast, in the 'AK' and in schools with 'Inclusion' the pupils with D/SEN were enrolled at the special school.

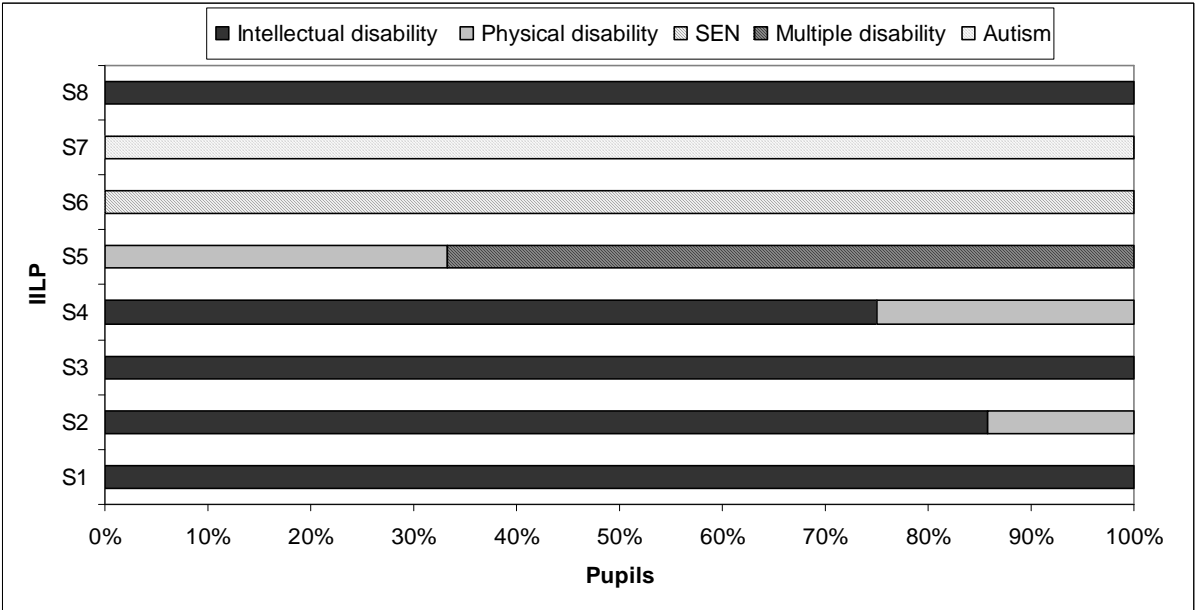
Regarding the participation of specialised staff⁵³ in the IILP, the 'AK' as well as schools with 'Inclusion' had a special teacher working in the IILP either full time, as in the case of the 'AK', or as support on a part time basis, as in the case of 'Inclusion'. The role of the special teacher in the 'AK' showed that, unlike 'EI' and 'Inverted Integration', the pupils with D/SEN of the 'AK' worked mostly separately, with differentiated curricula and with a special teacher within a resource room. In the case of 'Inclusion', the pupils with D/SEN worked most of the time in the mainstream classroom. The amount of common lessons was variable and depended on each 'AK' and school with 'Inclusion'. The pupils of the 'EI' and 'Inverted Inclusion' attended the common lessons with the mainstream class with no differentiated instruction and no help of a special teacher or any other staff.

⁵³ The specialised staff corresponded in the polled cases the special teachers that came from the school, with which the IILP had the collaboration. Special aids accompanied mostly one child and were not responsible for the whole group of pupils with D/SEN, nor were they employees of the special or the mainstream school.

The role of the special teacher varied: to support the mainstream teachers in pedagogical differentiated strategies, to teach pupils with D/SEN in the resource room (especially in the case of the 'AK') or to accompany the pupils to the common lessons and support them to follow the common lesson.

With respect to the kind of disabilities that the pupils of the IILP's had, the graph no. 5 exhibits that three quarters of the pupils with D/SEN that participated in the IILP have an intellectual disability. Pupils with SEN were represented with roughly 12%, autism being the disability less present within the examined cases.

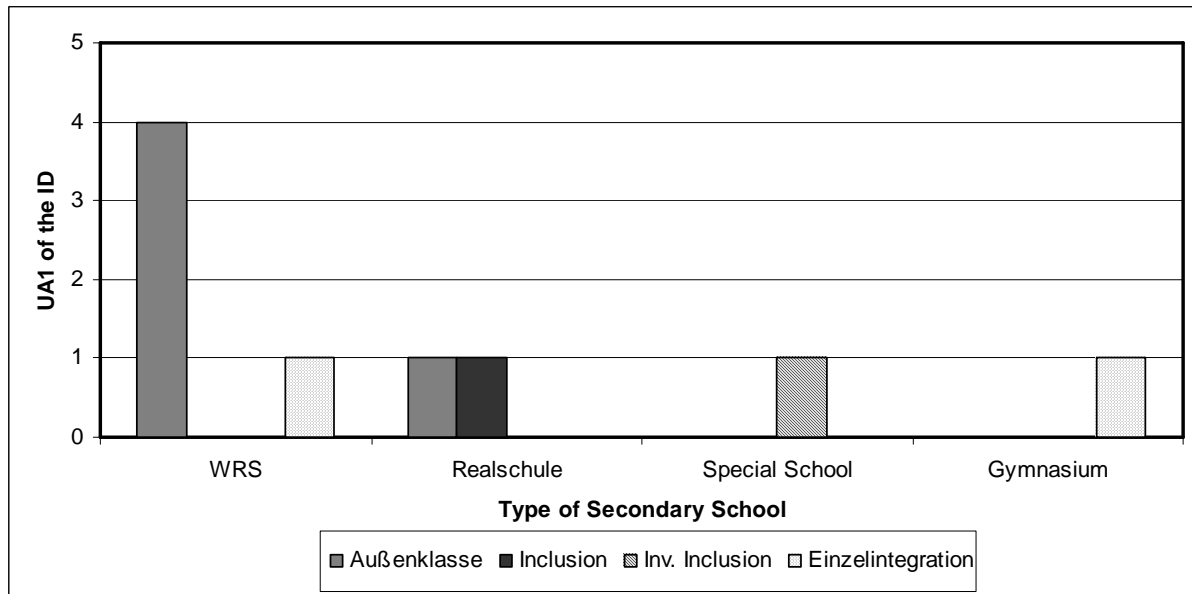
Graph 5: Distribution of pupils per disability



The pupils with intellectual disability mostly attended the 'AKs'. Multiple disabilities included in some cases mental disability accompanied by either physical or/and sensorial impairment. Pupils with physical disability and SEN were integrated and included through 'EI' and 'Inverted Inclusion'.

The examined IILP were placed in their totality in secondary schools. The majority of them were placed in 'WRS' (55%). The rest of the IILP were distributed in the 'Realschule', 'Gymnasium' and a special school. Four of the five 'AKs' were in 'WRS', the remaining 'AK' collaborated with a 'Realschule'. The next graph (no. 6) will present the correlation between UA1 and the secondary school placements.

Graph 6: Distribution of IILP by type of secondary school



1.1.1. Case No. 1: “Außenklasse“ (AK)

As mentioned above, this kind of IILP is the most popular and frequent in BW. Therefore, five of the eight IILP examined in this study corresponded to this model. The ‘AK’ are the IILP that integrated the most pupils with disability or SEN per class, and most pupils of the ‘AK’ had an intellectual disability. The integration of the pupils coming from a special school occurred by the integration of an ‘AK’ with its own special school teacher in an AK-classroom. The majority of the lessons for the ‘AK’ pupils took place in this room, sharing some or several activities with the pupils and teachers of the mainstream school on a regular basis that varied from a few times a week to a few times a month. The pupils from the ‘AK’ also remained enrolled at the special school, even though they might have never been physically in the special school they were enrolled at.

In this study the schools having an ‘AK’ were the S1, S2, S3, S4 and S8. Besides the S8, the other schools began with the IILP between the years 2004 and 2005, while the S8 was the newest ‘AK’, beginning in the year 2011. The pupils shared common lessons with the mainstream classes in subjects like music, arts and crafts, sports or some technical subjects. However, the frequency in which the pupils had common lessons with the mainstream class varied in every ‘AK’. The ‘S4’ had on average 7 lesson periods (of 45 minutes) with common lessons in the mainstream class: “Einzelne Schüler der Außenklasse nehmen auch alleine oder in Kleingruppen, mit

oder ohne sonderpädagogische Begleitung an Koopstunden (sic) teil. Entscheidend ist immer der Lernstand und das sozial- emotionale Verhalten des einzelnen oder der einzelnen Schüler. Um der differenzierten, zeitaufwändigen sonderpädagogischen Förderung ihren Raum zu geben, gibt es immer auch koopfreie (sic) Tage”⁵⁴. (Interview 1-S4, Annex, chapter 4.2).

The other cases did not refer to an exact amount of common lessons with the mainstream class. However, all the cases stated that besides some chosen subjects to share common lessons, the pupils of the ‘AK’ did participate with the mainstream class in school trips and extracurricular projects. In terms of the approximate time spent by the polled teachers in common lessons, the teachers esteemed the time spent in common lessons was ‘occasional’, while the S4 and S8 regarded this time as “frequent”. The following table (No. 12) shows also the average of pedagogical instruction periods spent by the mainstream teachers of the polled ‘AK’ with common lessons.

Table 12: Average of common lessons by schools with ‘AK’

Schools with ‘AK’	Average amount of common lessons taught by the regular teachers per week (pedagogical instruction periods of 45’)	How frequently does a common lesson take place?
S1	2 ped. instruction periods	occasionally
S2	0,5 ped. instruction periods	occasionally
S3	5 ped. instruction periods	occasionally
S4	3 ped. instruction periods	frequently
S8	3,5 ped. instruction periods	frequently
Average	2,8 ped. instruction periods	

1.1.2. Case no. 2: “Einzelintegration“ (EI)

The ‘EI’ was the most difficult IILP to find, since there was no official register like for the ‘AK’. During the search process of schools with different forms of IILP, the

⁵⁴ “Individual pupils of the ‘AK’ participate alone or in smaller groups in the common lessons with the mainstream class, sometimes with or without the support of the special teacher. Crucial is the learning status of the child or children and their social and emotional behaviour. In order to have the required differentiated and time consuming special stimulation, there are also cooperation-free days” (free translation).

schools with 'EI' expressed that their programmes started either because the parents of pupils with D/SEN approached the school and asked for the incorporation of their children; in other cases, some mainstream teachers were motivated with the integration and wanted to try this pedagogical approach. The schools with 'EI' approached during the search phase were located through personal contacts. Nevertheless, those 'EI' contacted did not fulfil the criteria for their participation in the survey, therefore only two of the polled schools corresponded to this IILP⁵⁵.

When the origin of the programme was the parents' initiative, they agreed in some cases to hire someone to help their children during class; in other cases, the child participated in the lessons without any special help or differentiated method by the mainstream school. During the pre-test phase, one of the schools in which the pre-test questionnaires were distributed had 'EI'; however, the disability of the pupil was kept confidential from the classmates and parents and only the teachers who taught him and the school headmaster had knowledge of the pupil's impairment. This situation made impossible for the classmates and parents to participate in the pre-test phase of the survey. However, not all the schools conducted the 'EI' of pupils with D/SEN the same way. In the cases included in the present survey (S4 and S7), the members of the school: teachers, parents and classmates were aware of the integration of a classmate who had a disability or impairment.

In the case of the S7, the father of the integrated pupil had a very active role in the school activities and in many cases accompanied his child in school trips (Recording 3: Interview mainstream pupil, 10'05"). Here, the origin of the IILP was the parental initiative. The parents of the mainstream pupils participating in the survey valued the existence of the IILP; however, it was unclear for these parents of the mainstream pupils if the school was interested in continuing with the IILP after the child graduated: "Ich glaube nicht, dass die Schule aktiv ein ‚integratives Bildungsangebot‘ bietet und eine bestimmte Anzahl Förderplätze bzw. entsprechendes Personal hat. Eltern des zu integrierenden Kindes müssen sich stark einbringen" (QP-S7-01-q10).

⁵⁵ There were some schools with 'EI' in which neither the classmates nor the UA2_2 were officially informed about the incorporation of a pupil with a disability in the respective class. In other cases, not even the whole school staff was aware of the existence of 'EI'.

In this IILP form, the integration of pupils with D/SEN was made individually. Both cases in this survey had each a pupil with D/SEN integrated through this IILP form. The pupils were students of the mainstream school and did not have a special teacher accompanying them. In the case of the S7, during his first year of integration the pupil had a special aid with him, although by the time of the survey he did not have this aid anymore (Recording 3: Interview mainstream pupil, 4'50").

The beginning of the 'EI' in the S4 went back to 2004. The school voluntarily enrolled in the participation of different forms of IILP, being the 'AK' its biggest project. The 'EI' was another form in which the S4 incorporated pupils with D/SEN in the mainstream school. At the time of the survey, one pupil with physical disability was integrated in 'EI' within the S4: "In derselben Klasse ist auch ein Mädchen, das im Rollstuhl sitzt (Spina bifida), das aber ganz ‚normal‘ Schülerin der Regelschule ist..."⁵⁶ (Interview 1-S4, Annex, chapter 4.2). The pupil, in this case, participated exclusively with the mainstream class. The case of 'EI' in the S7 referred to a pupil with Asperger Syndrome who was integrated in the Gymnasium since the beginning of his secondary formation in 2010. The origin of the 'EI', in this case, was because of the initiative of the parents to integrate the child in a mainstream secondary school. The school agreed to the 'EI' and the pupil belonged to the mainstream school and not to a special school. At the time of the survey the S7 was not enrolled in any official form of cooperative integration project besides the 'EI' and therefore it was not clear if the Gymnasium would continue with any form of IILP after this student finished high school. Conversely, it appears that the S4 was interested in continuing with the integration. However, there was no mentioning whether the school would continue concentrating in both programmes or just the 'AK'.

1.1.3. Case no. 3: 'Inclusion'

At the time of the survey, there were three secondary schools in the Stuttgart area that for the first time had been implementing 'Inclusion' with help and under the supervision of the school authorities (Regierungspräsidium of Stuttgart). The S5 was one of these three secondary establishments that had initiated the inclusive process.

⁵⁶ "In the same class there is also a girl who is in a wheelchair (Spina bifida); however, she is a quite 'normal' pupil of the mainstream school..." (free translation).

The 'Inclusion' IILP was therefore new to the school and had begun in the year 2011. As in the 'AK' cases, the teachers were asked if they wanted to get involved in this school programme and also who would voluntarily be in charge of the 'inclusive class'. The benefits for the 'Inclusion' class was that the amount of pupils would not exceed 25 per classroom, that the classroom size would be bigger than the other classes and that once a week a second teacher would collaborate.

The inclusive class had incorporated three children with disabilities: one had a multiple disability (intellectual disability plus a sensory disability), another with Asperger Syndrome and another with a physical disability. There was only one school aid for the child with multiple disabilities; however, she worked with the other disabled children as well. The special teacher and the inclusive pupils belonged to the special school with which the mainstream had the collaboration with.

The special school teacher came once a week and helped the mainstream teachers with methods for differentiated common lessons, but also took the inclusive pupils to the resource room next door to teach them through differentiated methods. The teachers interviewed also said, that the special teacher and the school aid taught the 'inclusive pupils' in parallel to the common lessons within the mainstream classroom. Nevertheless, the mainstream teachers taught the inclusive pupils in almost every subject. The absence of the children from common lessons to go to the resource room was used in the following cases.

The teachers, headmaster and parents mentioned that the benefit for the 'inclusive class' was that, in order to practice common lessons with the inclusive pupils, the number of pupils in the class would be maintained low in comparison to other classes in the school. The teachers and headmaster also mentioned that since the IILP was only in a pilot phase, some adaptations were being made.

Regarding the time spent in common lessons, the polled teachers of the school with 'Inclusion' stated that the time the 'inclusive pupils' and the mainstream pupils spent in common lessons was "very frequent". The following table (no. 13) shows the amount of pedagogical hours the teachers participating in the survey spent teaching the "inclusive pupils" in common lessons.

Table 13: Average of common lessons by schools with 'Inclusion'

School with 'Inclusion' (S5)	Amount of common lessons taught by the regular teachers per week (in pedagogical hours)
Teacher 1	7 ped. hours
Teacher 2	8 ped. hours
Teacher 3	2 ped. hours
Teacher 4	6 ped. hours
Teacher 5	2 ped. hours
Teacher 6	2 ped. hours
Average	4,5 ped. hours

1.1.4. Case no. 4: 'Inverted Inclusion'

The case of 'Inverted Inclusion' was a singular case, since at the time of the survey this was the only public special school in Germany that had implemented this kind of IILP. The motivation to this 'Inverted Inclusion' began, according to the headmaster, due to the inclusion hype, which made the that the number of pupils in special schools was continuously decreasing: "Irgendwann habe ich so wenige Schüler, dass sich unsere Schulträger, die Stadt Stuttgart, fragt: ‚Lohnt es sich noch, dass ich hier das Gebäude noch... für 30, 40 Kinder dieses Ambiente schaffe?‘ Und dann haben wir das Problem: was passiert dann? Wenn ich hier die Schule nicht mehr habe... klar kann ich sagen: ‚Die Lehrer gehen irgendwo hin und unterrichten da‘, aber das ist unser großes Problem, von uns Schulleitern, egal ob Körper-, oder Sehbehinderte: die Professionalität, bleibt die erhalten? Bleibt die erhalten, dass ich eine besondere Ausbildung habe für Kinder, Sehbehindertenpädagogik? Wo kann ich mich fortbilden? Wenn ich tatsächlich nicht mehr das Feedback bekomme von meinem Unterricht mit Sehbehinderten und nur noch einzelne Kinder integrativ betreue? Das ist eine ganz andere Arbeit. (...) Wir brauchen auch die Sonderschule" (Recording 1: Interview headmaster, 21'11").

This model consisted in the inclusion of pupils coming from a *Realschule* with which the special school had had contact in the past. The special school had sometimes asked teachers from the *Realschule* to come to teach some subjects, for which the

special school had had no available teacher. Namely, the special school for visually disabled pupils spontaneously started collaborating with one *Realschule* from the same district. The former contact and interaction between both schools facilitated the beginning of the IILP between them. Consequently, the pupils from the *Realschule* could attend the special school if they had SEN, and the change to a class with less pupils and a different learning pace benefited their learning achievements. The change from the *Realschule* into the special school was not always possible, so the headmaster, since the special school for visually disabled pupils did not have all the consecutive classes open. This meant that, although there was interest from parents of a 6th grade for their children to join the 'Inverted Inclusion', the special school did not have that grade open. Consequently, the special school decided to open the grade if they found a minimum of pupils, so it was sustainable.

Most pupils from the *Realschule* that assisted to the special school had learning difficulties: "Wir haben hauptsächlich so in der 7., 8. Klasse, vor allem in dem Realschulbereich, kommende Kinder, die vorher in der allgemein bildenden Schule waren und jetzt einfach die Geschwindigkeit wechseln, ja oder auch von Gymnasien, G8 Gymnasien. Das einfach die Kinder, deren Geschwindigkeit nicht mehr folgen können" (Recording 1: Interview headmaster, 12'24"). Pupils with behavioural problems, this is aggressive pupils, were not desirable candidates for the 'Inverted Inclusion'.

The 'Inverted Inclusion' case in this survey corresponded to the S6. This special school for pupils with visual disability had the same curriculum as the *Realschule*, which facilitated the inclusion of the inclusive pupils. The headmaster explained that the pupils with a visual disability had the same curriculum than those in the *Regelschule*: "Wir haben ausschließlich Kinder, die den Grundbildungsplan (Grund-, Haupt- und Realschule) unterrichtet werden. D.h., wir haben keine mehrfachbehinderten Kinder und auch keine Schüler mit Lernbeeinträchtigung. (...) Wichtig ist, unsere Kinder machen genau den gleichen Abschluss im Realschul- und im Hauptwerkrealschulbereich wie in den allgemein bildenden Schulen, darunter unterscheiden wir uns nicht" (Recording 1: Interview headmaster, 2'47"). The Headmaster explained, however, that the difference in this final exam is that the pupils with visual disability needed more time for reading than the pupils without

visual disability. This is due to the fact that pupils read the exercise from a monitor that enlarges the fonts.

The subjects taught at the special school for visual disability were also the same as in the mainstream school. However, pedagogically the school used fewer examples to try the contents: “Bei uns ist natürlich so, wir lernen exemplarisch, d.h., ich mache zum Beispiel: Wenn man sagt in Biologie behandle ich den Hund, die Katze das Schwein und die Kuh als Säugetier, dann machen wir halt von denen vier bloß ein oder zwei. Aber im Endeffekt die Leistungsfähigkeit ist genauso gegeben“ (Recording 1: Interview headmaster, 4’34”).

The special school stated that the motivation to create an ‘Inverted Inclusion’ came from itself. In the headmasters’ opinion, the initiative to include pupils from the mainstream school into the special school emerged because of the tendency to include or integrate pupils with intellectual disability in the mainstream school. The pupils with intellectual disability could be integrated in a mainstream school, but they would not acquire the school-leaving qualification from the respective mainstream school. In the case of the special school for visually disabled children, this was possible since the pupils of this school could finish school with a school-leaving qualification. At the time of the survey, the special school had 75 pupils but supervised 140 pupils attending mainstream schools from the elementary to the “Gymnasium” school level. In order to supervise these pupils, the school taught an integrative curriculum which allowed the pupils to achieve a mainstream school-leaving qualification.

When the programme began the classes that would later become the inclusive classes, were not yet filled to its maximum. This fact allowed introducing pupils from the *Realschule* without exceeding the quota of pupils per class (10 maximum). The amount of pupils that were included doubled the size of the classes: the 5th grade had 50% of pupils coming from the *Realschule* and the 7th grade around 40%. The classes, according to the headmaster, had between 3 to maximal 10 pupils. Therefore, in the headmasters’ opinion, a teaching differentiation and individualization was possible.

The lessons were always taught in common lessons, together with the pupils with visual disability and the pupils with SEN. The lessons were methodologically

differentiated to attend to both special educational needs. There was no school aid present in the class, nor a special room to teach them separately in order to attend their needs more specifically. Also, in opinion of the headmaster and the parents, the learning and teaching pace was slower than in the *Realschule*. For the pupils with visual disability, an important aspect in the teaching contents of the special school was to accept and identify themselves with the disability, to feel entitled to demand different conditions or special treatment in order to compensate their *handicap*.

1.2. The UA2: Description and general results of the surveyed population

As mentioned before, four different kinds of IILP were examined, placed in eight different secondary school establishments. The questionnaires were designed and distributed to the UA2. These UA were divided into four kinds of school members related to the IILP: pupils (UA2_1), parents of mainstream pupils without D/SEN (UA2_2), parents of pupils with D/SEN (UA2_3) and teachers (UA2_4). This section will characterise the polled population in matters of size, gender, age and previous contact with people with a disability outside and inside the school.

The following table (no. 14) shows the four UA2 detailed by their distribution in the different schools and IILP. The table shows how much population participated in the survey by establishment and in relation to the IILP. It also indicates the type of secondary establishment where the IILP were placed.

Table 14: General description of the schools

School	Type of IILP	Type of secondary school	UA2			
			classmates UA2_1	parents of non disabled pupils UA2_2	parents of pupils with D/SEN UA2_3	teachers UA2_4
S1	'AK'	WRS	16	11	4	3
S2	'AK'	Realschule	2	2	1	4
S3	'AK'	WRS	18	15	0	2
S4	'AK' / 'EI'	WRS	1	1	4	3
S5	Inclusion	Realschule	14	10	2	6
S6	'Inverted Inclusion'	Special School	13	5	4	3
S7	'EI'	Gymnasium	1	1	0	0
S8	'AK'	WRS	0	0	0	2
Total of the population (in questionnaires)			65	45	15	23

In terms of numbers, the most representative UA2 were the pupils and their parents (UA2_1 and UA2_2). However, it is relevant to mention that, as seen in the section above, the number of pupils with D/SEN integrated or included in the different IILP was 48. Therefore, the participation of the parents of the pupils with D/SEN represented 31,2% of the possible total.

Regarding the gender and age distribution of the UA2, the majority were women, and the mainstream pupils had a more equivalent distribution of genders (Table no. 15). In relation to age, the adults' age range (teachers and parents) went from 40 to 45 years in average, while the average for pupils was roughly 12 years, representing the age of 6th grade students (Table no. 16).

Table 15: Gender distribution in UA2

	mainstream pupils	parents of the mainstream pupils	parents of the pupils with D/SEN	teachers
Female	53,8 %	82,2 %	66,6 %	65,2 %
Male	46,2 %	17,8 %	33,3 %	34,8 %

Table 16: Average age of UA2

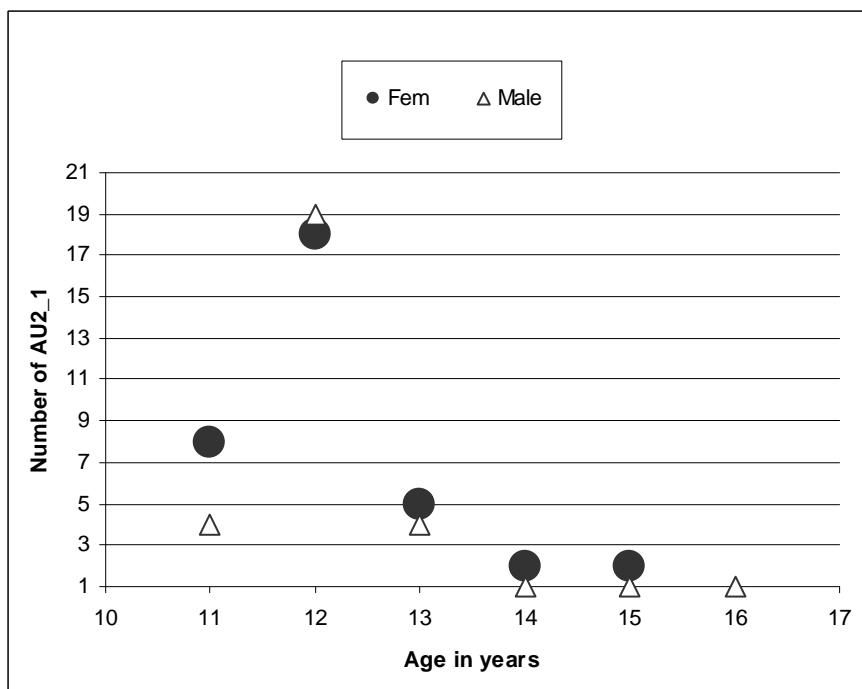
	Female	Male	Total
mainstream pupils	12,2 years	12,3 years	12,2 years
parents of the mainstream pupils	40,1 years	41,2 years	40,3 years
parents of the pupils with D/SEN	44,5 years	47,4 years	45,4 years
teachers	46,5 years	41,3 years	45,7 years

In the survey, the four UA1 participating in the study were represented each by one class, except for the S6 represented with two classes.

1.2.1. UA2_1: the classmates

The classmates, UA2_1, were pupils of public secondary mainstream schools. They either had classmates with D/SEN in common lessons all the time or had, with different frequency, common lessons and school activities with classmates with D/SEN. The majority of the mainstream pupils were 6th grade pupils (83,3%). The following graph (no. 7) presents the mainstream pupils distribution by gender and age.

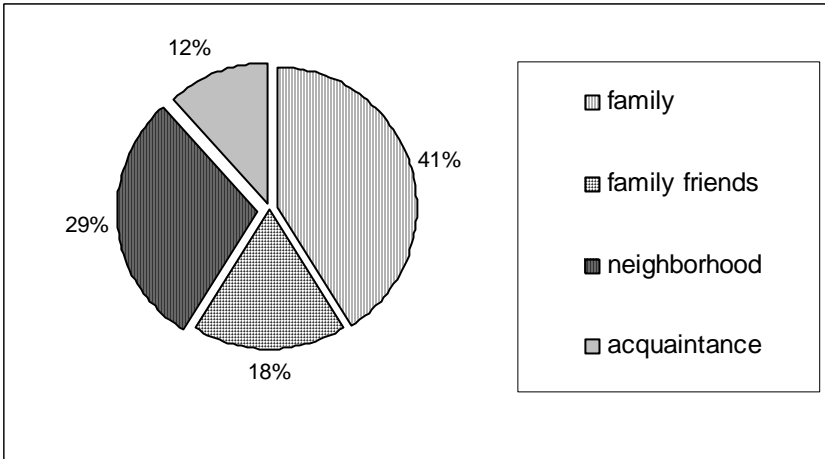
Graph 7: Distribution of mainstream pupils by gender and age



The average age in the 'AK' and 'EI' was approximately 13 years, while the average age in 'Inclusion' and 'Inverted Inclusion' was 12 years.

Regarding the early contact of mainstream pupils with people or classmates with D/SEN, the results considered two aspects: the former contact or experience they had in pre-school or/and elementary school with IILP, and on the other hand the contact with disabled people outside school life. The survey showed that the majority (66,1%) of the mainstream pupils did not have any contact with people with disability outside school. For those who did have contact with disabled people outside school, the contact took place in the following situations (Graph no. 8):

Graph 8: Mainstream pupils' contact and interaction with disabled people outside school



Almost half of the mainstream pupils contacts to disability occurred within the family, followed by contacts that happened in the neighbourhood and finally through social contacts by either the family or merely acquaintances.

Regarding the contact with classmates with D/SEN during pre-school or elementary school, the amount of those without previous contact with disability through IILP was slightly lower (62,7%) than those having no contact outside the school. However, the mainstream pupils with previous experience in IILP showed that this contact happened mostly during elementary school (72,7%) and the remaining mainstream pupils had participated in an IILP during pre-school. This means that up to the current IILP, roughly a third of the mainstream pupils had had previous contact with people with D/SEN either from outside school or from previous experiences in pre-school or elementary school.

1.2.2. UA2_2 and UA2_3: the parents

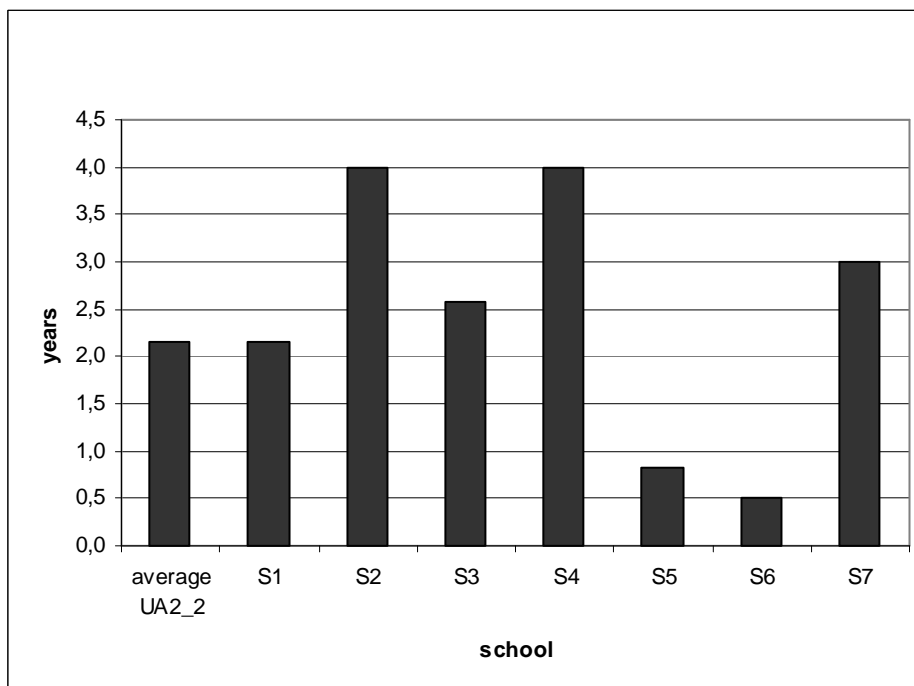
The UA2_2 are the parents of the mainstream pupils, while the UA2_3 represents the parents of the pupils with D/SEN attending the surveyed schools with IILP. The results show that the questionnaires were answered mainly by mothers of mainstream pupils and mothers of pupils with D/SEN. In the case of the parents of the mainstream pupils, 82,22% of the surveyed participants were women whose age range went from 20 to 54 years. On the other hand, two thirds of the parents of the pupils with D/SEN were also mothers whose age range went from 37 to 51 years. The age concentration of the women of the parents of the mainstream pupils was 40 years while for the women of the parents of the pupils with D/SEN was 43 and 46 years. Regarding the fathers participating in the survey (parents of the mainstream pupils and parents of the pupils with D/SEN), the age range of the parents of the mainstream pupils was between 33 and 51 years, while the range for the men of the parents of the pupils with D/SEN went from 44 to 50 years. In terms of age average of both UA regardless of their gender, it was 41,7 years. The following table shows the detailed age average by gender and UA group (table no. 17).

Table 17: Age distribution by gender of the parents

	Male average age	Female average age	Total average age
UA2_2	41,3 years	40,1 years	40,4 years
UA2_3	47,4 years	44,5 years	45,5 years
UA2_2 and UA2_3	43,9 years	41,7 years	41,7 years

Regarding the time since the children of the parents of the mainstream pupils had been having common lessons with pupils with D/SEN in the current secondary school, the following graph (no. 9) shows the time spent in the current IILP in years.

Graph 9: Mainstream pupils' common lesson experience (in years) by schools.



The graph (no. 9) shows that the surveyed parents of the mainstream pupils with less time experience with an IILP was the parents of the mainstream pupils of the 'Inclusion' and 'Inverted Inclusion' which, as explained before, are in a pilot phase. The polled parents of the mainstream pupils with the longest time experience in IILP, at the time of the survey, were the S2 and S4.

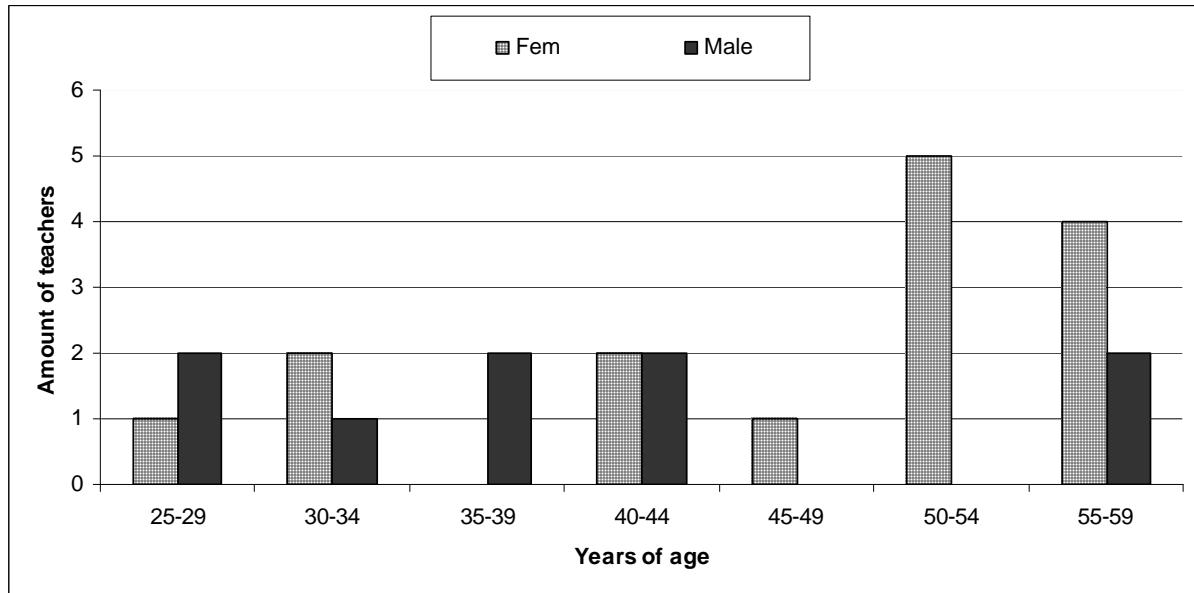
Also regarding the contact between pupils with and without D/SEN in form of common lessons, the parents of the pupils with D/SEN were asked if their children had also attended an IILP during elementary school. All of the parents of the pupils with D/SEN, besides the parents of the pupils with D/SEN of the S6, stated that their children attended elementary mainstream schools with an IILP. Contrary to that, 75% of the parents of the pupils with visual disability (S6) stated that their children had been attending a special school for visually impaired pupils since elementary school, while the other 25% had tried integration in the mainstream school during elementary school but had returned to the special school.

1.2.3. UA2_4: the teachers

The teachers are the last group of the UA2 participating in the survey. Their ages ranged from 28 to 59 and the gender distribution was 65,2% female and 34,8% male.

In the S4 and S8 the teachers were only women; in the S1, S5 and S6 the proportion was two thirds women and one third men; the S3 had 50% and 50% and finally the S2 had 25% women and 75% men participating in the survey. The following graph (no. 10) shows the general distribution of all the teachers by age and gender.

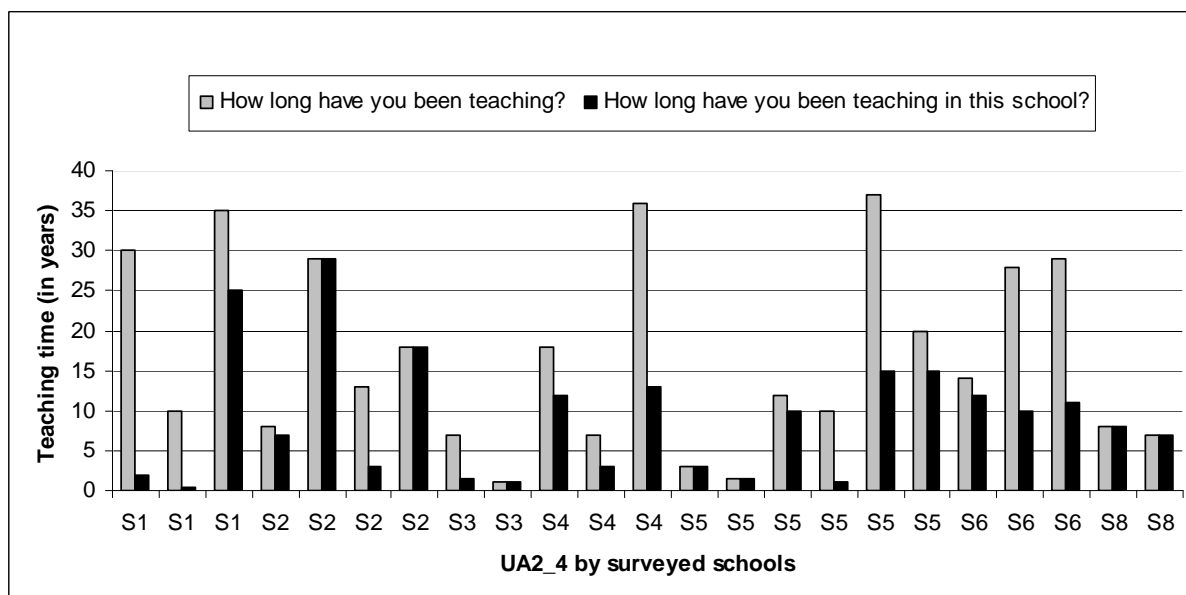
Graph 10: Distribution of the teachers by age and gender



Regarding the further characterization of the teachers, the following results will concentrate on the years of experience combined with the years of experience in the school with the IILP. Another aspect will be the instruction periods (IP) (as 45 minutes each) the teachers actually taught in their schools.

The average of total teaching time experience of the teachers was 16,6 years, while the average of teaching time experience in the current surveyed school was 9,1 years for the same group. The next graph (no. 11) shows each polled teachers marked with the school where they were working at the time of the survey. The differences between their general teaching experience time and the experience within the surveyed school with IILP is shown through each pair of bars. The graph shows that 30% of the teachers' total teaching time had been gained in the current schools.

Graph 11: Total teaching experience of the teachers (in years)



In average, the teachers taught a total of 23,7 IP. The IP average of the teachers by schools, organised decreasingly, were as follow: 27 IP (S8); 26,5 IP (S3); 25 IP (S2); 24 IP (S1); 22,6 IP (S6); 22,3 IP (S4) and 22,2 IP (S5).

Another result, regarding the characterization of the teachers, relates to the educational roles they had in the schools. The next table (no. 18) shows the educational roles assumed by the teachers in the surveyed schools.

Table 18: Educational roles of teachers by school

	S1	S2	S3	S4	S5	S6	S8
Teacher					x		
Class teacher	x	x	x	x	x	x	x
Head of department	x	x		x		x	
Personal, social and health coordinator	x	x		x			
Headmaster / deputy head teacher					x		
Special educational needs teacher	x			x		x	x

In the majority of the cases, the teachers assumed more than one educational role. While every one of those polled did teach a subject in the common lessons, only 13% of them assumed the teaching role as their only role.

2. Results of the units of analysis (UA) of the dependant domain (DD)

While the first part of this chapter presented the results to describe the UA of the independent domain (ID), the present part will address the results of the dependant domain (DD).

The following results will focus on the characterization of integration and inclusion with regard to the relationship with pupils with D/SEN. For this purpose, the information will be organised in two parts: firstly, the integrative or inclusive actual practices used by the UA2 within the four different UA1 seen before, and secondly the results regarding the stance of the UA2 on integration or inclusion and the pupils with D/SEN as well as their disability.

Since both, practices and stances, were mainly collected through statements in the questionnaires, the results to both these topics will be presented through the acceptance rate to the statements. A five positions Likert scale was used for the calculation of the acceptance rate (α). This index (α) measures the amount of answers that accept to a certain extent the given statement, minus the answers that reject it to a certain extent, over the total of the not void responses.

Acceptance rate for pupils:

$$(\alpha) \frac{[(yes + rather\ yes) - (not + rather\ not)]}{total\ of\ not\ void\ responses} \times 100 = \%$$

Acceptance rate for parents and teachers:

$$(\alpha) \frac{[(I\ totally\ agree + I\ agree) - (I\ do\ not\ agree\ at\ all + I\ do\ not\ agree)]}{total\ of\ not\ void\ responses} \times 100 = \%$$

This index ranges from –100 to 100, where positive values indicate some degree of agreement with the statement⁵⁷. Conversely, negative values indicate some degree of disagreement with the statement.

2.1. Inclusion and integration: practices

The four cases analysed in this investigation relate to both integration and inclusion. The integrative and inclusive practices address the following aspects of the DD1: contact and approach between members in each UA1 and with the pupils with D/SEN; interactions between members of each UA1 and toward the pupils with D/SEN; and thematization and access to information about the inclusive or integrative practices and disability.

2.1.1. Dependant domain 1: Contact and interactions

Contact means the actual physical contact regardless if there is any kind of relation between the UA2 and the pupils with D/SEN. Taking the Oxford dictionary as a starting point, the approach addresses the coming near or nearer in distance or time with and between the UA2 and the pupils with D/SEN as well.

This section will also focus on the kind of interactions originated by the contact between children with D/SEN and the UA2. Taking the Oxford dictionary as a starting point, interactions refer to reciprocal actions that express an influence or value to and between pupils with D/SEN, IILP's and UA2.

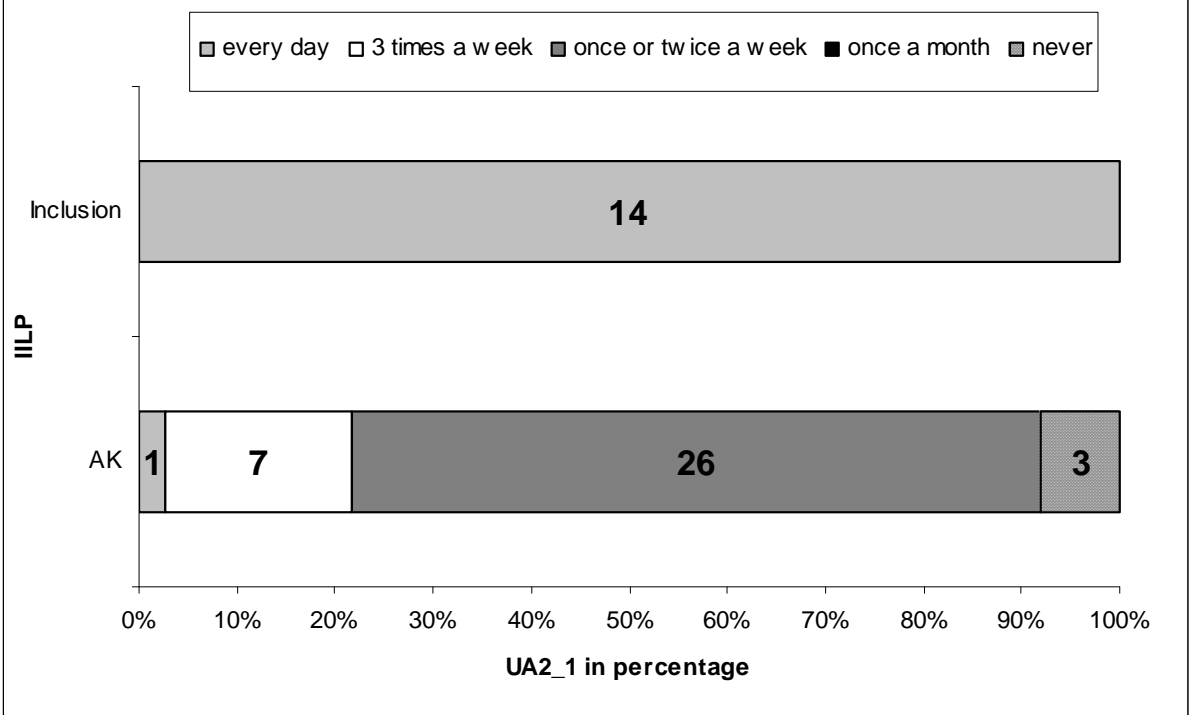
The pupils

Starting with the mainstream pupils, the following results relate to the amount of contact pupils had with their classmates with D/SEN in common lessons at the time of the survey. The results of this topic considered the perception mainstream pupils

⁵⁷ In the questionnaires for pupils, agreement with the statement was formulated as “yes + rather yes”, while for teachers and parents the agreement was formulated as “I totally agree + I agree”. Conversely, in the questionnaires for pupils disagreement was formulated as “not + rather not” and for parents and teachers with “I do not agree at all + I do not agree”.

from 'AK' and 'Inclusion'⁵⁸ had about the frequency the classmates with D/SEN had common lessons with them (Graph no. 12). The results presented here show the perception and impression of the mainstream pupils about the time they spent in common lessons, not the actual time they did spend with the pupils with D/SEN.

Graph 12: Perception of the mainstream pupils on the frequency of common lesson



One can see that in the 'Inclusion' model there is a consensus (all of the 14 polled mainstream pupils) regarding the perception of time spent together in common lessons with the pupils with D/SEN. In the 'AKs', however, this perception varies, although 70,2% of the mainstream pupils perceived that the common lessons occurred once or twice a week. The S3 is the 'AK' that showed more variation in this response. From the 18 mainstream pupils of the S3, 10 perceived that common lessons occurred once or twice a week, 7 mainstream pupils perceived it as being three times a week and only one of them esteemed that the common lessons with classmates with D/SEN never took place.

The following statements also address the contact between the mainstream pupils and their classmates with D/SEN. The statement (a) refers to the contact outside the

⁵⁸ The results for this question consider only those IILP in which the pupils with D/SEN did not have a 100% of common lessons with the mainstream class, which represented the 'Inverted Inclusion' and the 'EI'.

school, while the other statements (b-d) refer to the contact or lack of contact within the school. The results were calculated with the acceptance rate (α).

a) "Ich treffe mich außerhalb der Schule (Geburtstage, Feste, usw.) mit einigen Mitschülern mit Behinderung"⁵⁹.

On average, the statement (a) had a negative acceptance rate of $-56,92\%$ by the total of the mainstream pupils. Only the 'Inclusion' model had an acceptance rate of $46,15\%$; all the other models had an acceptance rate that ranged between -80% to -100% .

b) "In Gruppenarbeiten und Gruppenaktivitäten arbeite ich meistens mit Mitschülern, die ungefähr genauso schnell lernen wie ich"⁶⁰.

For the statement (b), the general acceptance rate of all the mainstream pupils was $33,85\%$. In terms of the acceptance rate by schools, the index for S1 ($31,25\%$) and S5 ($35,71\%$) were very close to the general average result of all the mainstream pupils. However, the S3 ($72,22\%$) had the highest acceptance rate. The S6 ($15,38\%$) was below average. The remaining schools had negative acceptance rates but the amount of mainstream pupils who answered the questionnaires was too low to be compared with the other schools.

c) "Es gibt Schüler in meiner Klasse, die die Pause alleine verbringen"⁶¹.

For the statement (c), the total acceptance rate of the mainstream pupils was $-25,4\%$. While the pupils of the 'AK' had a closer acceptance rate to the total average ($-25,7\%$), the 'Inverted Inclusion' and the 'EI' had an acceptance rate to this statement of -100% . The 'Inclusion' was the only UA1 that had a positive index: 50% .

d) "Bei Schulaktivitäten (Klassenausflüge, Präsentationen, Feste, usw.) machen die Mitschüler unserer Klasse gerne mit"⁶².

⁵⁹ "I meet outside school (in birthdays, feasts, etc.) with some of my classmates with disability" (free translation).

⁶⁰ "In group work and group activities I mostly work with classmates who learn roughly as fast as I do" (free translation).

⁶¹ "There are classmates who spend the break alone" (free translation).

⁶² "The classmates of our class like to participate in class activities (class trips, presentations, feasts, etc.)" (free translation).

For the statement (d), the acceptance rate showed agreement with the statement. The general acceptance rate was of 73,8%. The ranges of acceptance rate for each UA1 went from 64,3% to 100%.

Regarding the interactions between mainstream pupils and their classmates with D/SEN, the results are presented in three different statement groups. The first group of statements (e – g) addresses the general interactions between mainstream pupils and their classmates with D/SEN. The second group (h – k) is concerned with the existence of a reciprocal relationship between mainstream pupils and their classmates with D/SEN. Finally, the third group of statements (l and m) refers to the helper-helpee relationship. The results with (α) are as follow:

- e) “Es ist manchmal schwer für mich, mit der Behinderung meiner Mitschüler umzugehen”⁶³.
- f) “Es ist manchmal schwer, mit einem Mitschüler aufgrund seiner Behinderung etwas gemeinsam zu unternehmen”⁶⁴.
- g) “Da manche Mitschüler behindert sind und andere nicht, entstehen manchmal Situationen, mit denen ich nur schwer zurechtkomme”⁶⁵.
- h) “Ich bin mit manchen Mitschülern mit Behinderung befreundet”⁶⁶.
- i) “Ich versuche mich mit meinen Mitschülern mit Behinderung zu befreunden und freundlich mit ihnen zu sein”⁶⁷.
- j) “Ich interessiere mich für die Jungen und Mädchen, die neu in der Klasse sind. Ich versuche sie anzusprechen und sie kennen zu lernen”⁶⁸.
- k) Die Schüler mit Behinderung haben in meiner Klasse Freunde gefunden”⁶⁹.

⁶³ “It is sometimes difficult for me to deal with the disability of my classmates” (free translation).

⁶⁴ “Sometimes it is difficult to do something with a classmate because of his disability” (free translation).

⁶⁵ “Since there are classmates with and others without a disability, there are sometimes situations with which I have difficulties dealing with” (free translation).

⁶⁶ “I am friends with some of my classmates with disability” (free translation).

⁶⁷ “I try to be friendly and become friends with my classmates with a disability” (free translation).

⁶⁸ “I am interested in the new boys and girls that come to our class. I try to have a conversation with them and get to know them better” (free translation).

⁶⁹ “The classmates with a disability have made friend in my class” (free translation).

- l) "Ich helfe meinen Klassenkameraden mit einer Behinderung oder Schwierigkeiten bei alltäglichen Aktivitäten (z.B. Treppe hoch oder runter gehen, etwas erreichen)"⁷⁰.
- m) "Wir helfen einander, wenn jemand Schwierigkeiten mit Aufgaben hat"⁷¹.

Table 19: Acceptance rate for statements (e) – (m) of the DD regarding contact and interactions

Approach to classmates with D/SEN					
UA2_1	Acceptance rate (α) per IILP				
	Total	'AK'	'Inclusion'	'Inverted Inclusion'	'EI'
Statement (e)	19,3%	30,6%	35,7%	-100%	100%
Statement (f)	33,3%	52,8%	42,9%	-100%	0%
Statement (g)	-34,5%	-100%	28,5%	-100%	-50%
Statement (h)	-3,1%	-33,3%	-50%	-7,1%	92,3%
Statement (i)	36,9%	16,2%	42,9%	84,6%	100%
Statement (j)	36,1%	27,8%	15,4%	90,9%	0%
Statement (k)	10%	8,3%	23,1%	-	0%
Statement (l)	-63,9%	-56,8%	-57,1%	-100%	0%
Statement (m)	58,6%	-	35,7%	92,3%	0%

The open questions regarding the results of this DD showed that in response to the question: "Was gefällt dir sehr gut in deiner Klasse/Schule in Bezug auf dem gemeinsamen Unterricht mit Jungen und Mädchen mit Behinderung?"⁷², almost a quarter of the mainstream pupils⁷³ liked to have contact with their classmates with D/SEN. They mentioned two aspects of this contact as positive: to do things with them and to have common lessons with them. Some examples to the first aspect: "Ich finde es ist nicht so schlimm das [sic] wir mit den Behindertenkindern was

⁷⁰ "I help my classmates with a disability or impairment with daily activities (go down or up in the stairs, to get something, etc.) (free translation).

⁷¹ "We help each other when somebody has a difficulty with an exercise" (free translation).

⁷² "What do you especially like from your school/class regarding the common lessons with boys and girls with a disability" (free translation).

⁷³ The pupils from the S6 (Inverted Inclusion) mentioned only the first aspect regarding the DD1 "contact".

machen; Ich finde es gut das [sic] wir viel mit denen sachen [sic] machen.” (QS-S1-09-q8); or “Wir machen Dinge die alle gleich gut machen z.B. wie ein Theaterstück” (QS-S3-13-q8). The examples to the second aspect are as follow: “Die gruppenarbeit [sic] und es ist irgentwie [sic] immer lustig ich weiß nicht warum aber es ist so” (QS-S1-12-q8) or “das [sic] sie Lustig sind wehränd [sic] dem Unterricht ” (QS-S5-09-q8).

The open questions showed that the pupils liked to assume the helper role: “(...) es macht mir auch spaß die Kinder mit Behinderungen zu helfen.” (QS-S3-15-q8). Also the common lessons appear to be positive in the opinion of some pupils, since it helps to learn how to relate to people with disability: “Man lernt mit Behinderten umzugehen” (QS-S2-02-q8). A third of the pupils of ‘Inverted Inclusion’ mentioned the helper-helpee relationship as something they liked: “Ich finde es toll das [sic] die nicht Sehbehinderten den Sehbehinderten helfen können [sic] wen [sic] sie mal was nicht so gut erckenen [sic] können.” (QS-S6-13-q8). Friendship was mentioned only once as a positive aspect of the interaction practices of the IILP: “(...) Es ist besser das [sic] meine Freunde ohne Sehbehinderung auch auf der Schule sind.” (QS-S6-11-q8). In the open questions there is no mention of negative aspects of the interaction practices.

The parents

Continuing with the parents of the mainstream pupils and parents of the pupils with D/SEN, the following statements address the contact and interaction between parents of the mainstream pupils and parents of the pupils with D/SEN and between them and the school staff in their respective schools. The contact and interactions are expressed in the parents’ involvement with the school, contacting the school regarding matters that preoccupy them. As part of the interactions, the results also referred to the influence of interactions on themselves and their children. The following are the acceptance rates (α) to the statements.

n) “Ich engagiere mich in dieser Schule sehr”⁷⁴.

The acceptance rate is presented separately by parents of the mainstream pupils and parents of the pupils with D/SEN. The total acceptance rate for the statement (n)

⁷⁴ “I’m very involved in this school” (free translation).

is 13,6% for the parents of the mainstream pupils, while for the parents of the pupils with D/SEN is 46,7%. The acceptance rates by schools with more than 2 participants per UA are as follows:

Table 20: Acceptance rate for statement (n) of the DD regarding contact and interactions

Approach from the parents to the School with IILP					
Statement (n)	Acceptance rate (α) per school				
	S1	S3	S4	S5	S6
UA2_2	20%	6,7%	-	40%	-20%
UA2_3	50%	-	50%	-	50%

For the following statements (o – u), the parents of the mainstream pupils and parents of the pupils with D/SEN are presented together and organised by IILP. The following statements (o – s) refer to the social interactions between parents of the mainstream pupils and parents of the pupils with D/SEN and between parents (both parents of the mainstream pupils and parents of the pupils with D/SEN) and the school staff. Finally, the statements (t – u) show the opinion of the parents regarding the influence the IILP has had on their children. In the table below are the acceptance rates to the respective statements. The statements are the following:

- o) “Die Regelschule verlangt von uns Eltern, dass wir in den [Inklusion/Integration]prozess einbezogen werden”⁷⁵.
- p) “Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt”⁷⁶.
- q) “Mitarbeiter der Schule und Eltern gehen partnerschaftlich miteinander um”⁷⁷.
- r) “Ich habe das Gefühl, dass meine Sorgen von der Schule ernst genommen werden”⁷⁸.

⁷⁵ “The mainstream school demands from us parents that we get involved in the [inclusion/integration] process” (free translation).

⁷⁶ “Thanks to the common lessons, there is more contact between us (the parents of children with and without a disability)” (free translation)

⁷⁷ “School staff and parents deal in a cooperative manner” (free translation)

⁷⁸ “I have the impression that the school takes my preoccupations seriously” (free translation).

- s) "Ich und mein Kind fühlen uns in dieser Schule willkommen"⁷⁹.
- t) "Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden"⁸⁰.
- u) "Ich bin zufrieden mit dem Lernprozess meines Kindes"⁸¹.

Table 21: Acceptance rate for statements (o) - (u) of the DD regarding contact and interactions

Level of approachment of parents and school members					
UA2_2 and UA2_3	Acceptance rate (α) per IILP				
	Total	'AK'	'Inclusion'	'Inverted Inclusion'	'EI'
Statement (o)	41,9%	20%	45,5%	77,8%	0%
Statement (p)	-13,6%	-18,4%	18,2%	-11,1%	-60%
Statement (q)	92,3%	80%	100%	88,9%	80%
Statement (r)	80,8%	60%	81,8%	88,9%	60%
Statement (s)	96,5%	94,3%	100%	100%	100%
Statement (t)	35,7%	55,9%	41,7%	-44,4%	50 %
Statement (u)	77,8%	80%	75%	77,8%	100%

Regarding the open questions in the questionnaires, the following are the results addressing the practices of contact and interactions for the parents of the mainstream pupils.

Around a third of the answers to the question about the things the parents of the mainstream pupils liked about the common lessons in their respective schools were related to the contact. The parents mentioned two elements as the most relevant: the possibility for their children to have school activities in common with the classmates with D/SEN and the daily contact with classmates with disability through the common lessons. Examples for the first aspect: "Das z.B. auch Ausflüge wie nach Tripstill gemeinsam gestaltet werden. Und das bei Aufführungen ein gemeinsames Programm gemacht wird." (QP-S3-03-q9) or "Projekte: gem. Theaterstück

⁷⁹ "I and my child feel welcome in this school" (free translation).

⁸⁰ "My child became more empathetic thanks to the common lessons" (free translation).

⁸¹ "I am satisfied with the learning process of my child" (free translation).

>Schülerpreis 2010 >dadurch Anreiz zu weiteren Engagement; (...)”(QP-S3-07-q9). Regarding the second aspect mentioned by the parents of the mainstream pupils: “(...) Eingehen auf einzelne Schüler. Normaler Umgang mit Behinderung ist alltäglich, (...)”(QP3-S6-05-q9) or “daß Schüler ohne Behinderung mit Schülern mit Behinderung täglich zusammen sind, und die unterschiedlichen Probleme in den verschiedensten Situationen kennen lernen (sic)” (QP-S3-11-q9).

In the open questions more than half of the parents mentioned the effects of the interactions between their children and the classmates with D/SEN as a source for the development of empathy, consideration, social commitment and social skills regarding the otherness in their own children. As an example: “Ich finde daß (sic) mein Sohn viel besser mit Mitmenschen umgeht, seit er mit Behinderten zusammen ist.” (QP-S3-14-q4).

Also, together with the learning process of social skills, many parents of the mainstream pupils also expressed the importance this interaction had for their children to reflect upon their own situation regarding disability: “Dadurch wird ‚das Anderssein‘ für die Kinder ganz normal. Geht offener und natürlicher mit Behinderten Kindern um; sieht, das es anderen ‚schlechter‘ geht.” (QP-S3-04-q4). Another example: “Es lernen, dass es Menschen mit Behinderung gibt und dass es nicht's [sic] schlimmes ist. Und dass es Menschen gibt, die Hilfe brauchen und aber auch, dass man von Behinderungen bei Mitschülern lernen kann, wie gut sie es ohne Behinderung haben.” (QP-S5-08-q4). As a last example: “Sie sehen das (sic) es Kinder gibt denen es schlechter geht.” (QP-S3-03-q4).

Regarding the practices of interaction, most of the parents of the mainstream pupils identified the IILP and common lessons as the source for the learning process of their children regarding social skills. The function of the IILP as an influential factor for the common learning process between pupils with and without D/SEN is mentioned only as a disturbing factor: “(...) Manche Kinder können recht laut sein während des Unterrichts, dadurch leider auch die Konzentration der Mitschüler.” (QP-S5-09-q4); as a tool for a self reflective process: “(...) Erkennen der eigenen Stärken und Schwächen gefördert” (QP-S3-07-q9); also the common lessons are mentioned as beneficial for all the pupils in the class: “(...) Mein Kind fühlt sich frei wiederholte Fragen zu stellen, denn keine Frage ist “zu blöd’. (...)”(QP-S5-09-q9).

Three aspects were mentioned as improving elements within the IILP. The first expressed the desire to have more contact between the parents: “Das [sic] man mit den Eltern der behinderten Schüler auch mal innerhalb der Klasse etwas macht.” (QP1-S1-05-q10). Others referred to the interest in having contact with other schools: “Gemeinsame Angebote zusammen mit anderen Schulen” (QP3-S6-02-q10). The third element mentioned by the parents of the mainstream pupils related to the contact between children: “Ich würde gern nicht ändern sondern noch verbessern Kontakt zwischen Kindern mit und ohne Behinderung auch mit Freiarbeit z. B. (Singen, Teater spielen, Tanz) (...) (sic)” (QP1-S1-03-q10).

As for the parents of the pupils with D/SEN, the contact and interactions were relevant to them when deciding to send their children to a IILP instead of a special school. The contact with non disabled classmates proved to be paramount when deciding the kind of educational model for their own children: “weil sich der Kontakt zu gesunden Kindern positiv auf unser Kind auswirkt. Unser Kind ahmt Gebärden anderer behinderter Kinder nach (Sprache, ...)” (QP2-S1-03-q8). The same argument is mentioned many times when explaining what they like of the common lessons in the respective mainstream schools: “Das Miteinander von Behinderten u. Nicht-Behinderten Schülern (...)”(QP2-S4-03-q16); or “(...) Das alltägliche Miteinander geübt wird soziale Kompetenzen aller gefördert werden (...) (sic)” (QP2-S4-04-q16).

The parents of the pupils with D/SEN also expressed that the effects of the interactions between their children and the classmates without a D/SEN in the IILP during the common lessons were relevant for the learning process of social behaviour of their own children. The most named aspects were: behavioural imitation, the ability to perform in a non disabled context, to learn to have perspective, to have a non disabled example, etc. Some examples: “Anreiz für meine Tochter zum lernen; normaler Umgang miteinander; Konflikte lösen lernen; unerwünschte Verhaltensweisen werden weniger (...)”(QP2-S1-01-q16); or: “Kontakt mit gesunden Kindern; Horizont erweitert” (QP2-S1-03-q16). The parents of the pupils with D/SEN also perceived the IILP as an instance where both, disabled and non disabled children can learn from each other: “(...) Behinderte u Nicht-Behinderte lernen von einander (...) (sic)” (QP2-S4-03-q16).

As improvements in the respective schools regarding IILP, the parents of the pupils with D/SEN mentioned the wish to have more contact and interactions with the parents of the mainstream pupils: “(...) gemeinsame Elternabende; (...)”(QP2-S1-03-q17); or the desire that sports were taught in common lessons (idem).

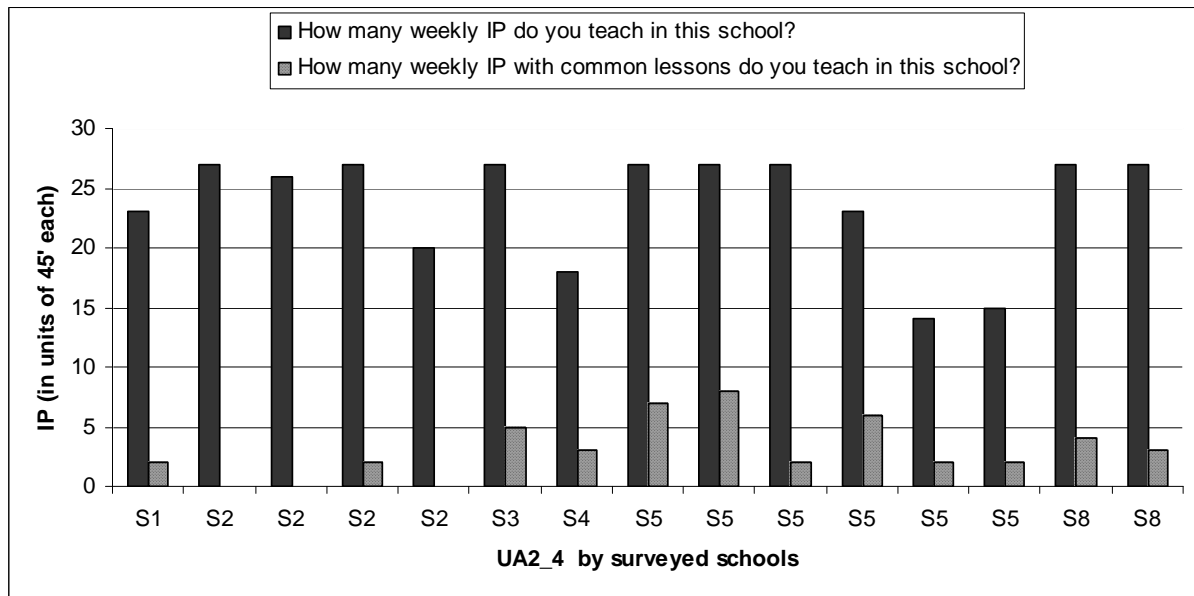
The teachers

On the contact and interactions, the last group is the teachers. Regarding the contact with people with disability, 13% of the polled teachers stated that they did not have contact with people with a disability prior to their involvement in the current IILP. 21,7% of those polled were special teachers and therefore they did have previous contact with disabled people before their work in the current IILP. 34,8% perceived their previous contact as occasional, 17,4% as frequent and 13,1% as very frequent.

Also in respect to the contact that the teachers had with the pupils with D/SEN within the current schools, the following graph (no. 13) shows the contrast between the weekly amount of instruction period (IP) taught by the teachers in general and common lessons in each school⁸².

⁸² Special teachers from ‘AK’ participating in the survey were not considered in this result, since their teaching role was to teach the pupils with D/SEN within the ‘AK’. Although they could work with the mainstream teachers when planning lessons or even sit within the mainstream class next to the integrated pupils, they did not assume a teaching role in the common lesson.

Graph 13: Teachers' contrast between weekly amount of regular and common instruction period (IP) by school



The graph shows that some teachers have no weekly common lessons. This is due to the fact that they taught common lessons in infrequent periods of time that not necessary fit a weekly pace.

The next results show the acceptance rate (α) to the statements (v – aa). This first group of statements related to the contact and interactions with parents, colleagues and other IILP's. The second group of statements (bb – hh) addressed the teachers' role within common lessons as well as their pedagogical interactions with pupils with D/SEN. Finally, statement ii contains the interactions' influence on the teachers. The results will be presented by IILP and organised in the groups mentioned before:

- v) "Die MitarbeiterInnen dieser Schule kooperieren gut"⁸³.
- w) "Die Mehrheit der Lehrkräfte ist sehr engagiert und überzeugt von diesem [Inklusion/Integration]sprojekt"⁸⁴.
- x) "Wir versuchen, Kontakt mit anderen Schulen zu halten, die auch ein solches [Inklusion/Integration]sprojekt haben"⁸⁵.

⁸³ "The staff in this school cooperates well" (free translation).

⁸⁴ "The majority of the teachers believes in the [inclusive/integrative] project and are involved in it" (free translation).

⁸⁵ "We try to maintain contact with other schools with a similar [inclusive/integrative] project than ours" (free translation).

- y) “Die Unterstützung für das [Inklusion/Integration]sprojekt wird koordiniert”⁸⁶.
- z) “Die Eltern haben die Möglichkeit, auf Entscheidungen in der Schule Einfluss zu nehmen”⁸⁷.
- aa) “Ich verlange von allen Eltern, dass sie sich am [Inklusion/Integration]sprozess beteiligen”⁸⁸.
- bb) “Ich versuche, Hindernisse für das Lernen und die Teilhabe in allen Bereichen der Schule zu beseitigen”⁸⁹.
- cc) “Neuen Schülern wird geholfen, sich in der Schule einzugewöhnen”⁹⁰.
- dd) “Ich fördere bewusst die Begegnung zwischen die SchülerInnen, und zwar auf unterschiedliche Arten: Gruppenarbeit, Spiele, usw.”⁹¹.
- ee) “Ich kümmere mich darum, dass kein Schüler in der Pause alleine ist”⁹².
- ff) “Ich konzentriere mich nicht so sehr auf die Lernschwächen der Schüler, sondern auf ihre Fähigkeiten”⁹³.
- gg) “Bei dem [inklusive/integrative] Bildungsangebot achte ich auf die Unterschiede”⁹⁴.
- hh) “Die [Inklusion/Integration] hat auf die Leistung der anderen SchülerInnen keinen negativen Einfluss”⁹⁵.
- ii) “Die SchülerInnen und Lehrkräfte sind durch den gemeinsamen Unterricht einfühlsamer geworden”⁹⁶.

translation).

⁸⁶ “The support for the [inclusive/integrative] project is coordinated” (free translation).

⁸⁷ “The parents have the possibility to influence school decisions” (free translation).“

⁸⁸ “I demand that parents get involved in the [inclusive/integrative] process” (free translation).

⁸⁹ “I try to remove barriers to learning and participation in all school areas” (free translation).

⁹⁰ “New pupils receive help to get used to the new surroundings” (free translation).

⁹¹ “I consciously promote the encountering between pupils through different strategies: group work, games, etc.” (free translation).

⁹² “I take care that no pupil spends the school break alone” (free translation).

⁹³ “I do not focus too much on the pupils’ learning weaknesses but on their abilities” (free translation).

⁹⁴ “I pay heed to the differences in the common lessons and IILP” (free translation).

⁹⁵ “The integration/inclusion has no negative impact in the learning achievements of other pupils” (free translation).

⁹⁶ “The pupils and teachers became more empathetic thanks to the common lessons” (free translation).

Table 22: Acceptance rate for statements (v) – (ii) of the DD regarding contact and interactions

Attitudes and actions of teachers within the IILP				
UA2_4	Acceptance rate (α) per IILP			
	Total	'AK'	'Inclusion'	'Inverted Inclusion'
Statement (v)	42,9%	80%	50%	-33,3%
Statement (w)	26,1%	28,6%	16,7%	33,3%
Statement (x)	-50%	-57,1%	-40%	-33,3%
Statement (y)	7,1%	20%	16,7%	-33,3%
Statement (z)	61,5%	50%	50%	100%
Statement (aa)	-13%	-28,6%	-33,3%	100%
Statement (bb)	53,8%	50%	50%	66,7%
Statement (cc)	85,7%	100%	66,7%	100%
Statement (dd)	72,7%	84,6%	66,7%	33,3%
Statement (ee)	38,1%	46,2%	20%	33,3%
Statement (ff)	73,9%	71,4%	83,3%	66,7%
Statement (gg)	58,3%	25%	60%	100%
Statement (hh)	61,9%	92,3%	80%	-100%
Statement (ii)	56,5%	71,4%	50%	0%

Also in relation to the open questions, the teachers made some associations regarding interactions.

When describing the interactions between school staff regarding the IILP, the teachers reflected upon the interest other colleagues showed to get involved in the common lessons: "(...) Auch andere Kollegen sollten sich mit dieser Form des gem. Unterrichts beschäftigen und vertraut machen" (QT-S5-01-q20). Another aspect identified in the open questions related to their own pedagogical strategies that allowed or made difficult for them to promote the encountering: "Wir versuchen die Schüler soweit es geht inklusiv zu unterrichten. Wir wissen aber auch, dass jeder Schüler eine individuelle Grenze erreicht und somit individuell gefördert werden muss. Das ist im Regelunterricht nicht immer möglich. Die Schüler gehen dann

manchmal in einen Nebenraum. (...)"(QT-S5-02-q20). The teachers also identified that the kind of assistance of the educational authorities through the IILP process was relevant: "zu wenig Beteiligung von Seiten der Dienstaufsichtsbehörden" (QT-S6-01-q20).

When describing the integrative or inclusive practices within each school, the teachers identified two kinds of elements: positive and improving aspects for the IILP. The following table (no. 26) will synthesise the elements mentioned in both cases:

Table 23: Contrast of teachers' stances on the IILP practices for positive and for improvable aspects regarding the DD1 of the contact practices.

Positive aspect of the IILP culture	Improvable aspect of the IILP culture
<p>Contact between special teachers and mainstream pupils</p> <p>For example: "die nichtbeh. Schüler erfahren eine andere Zugewandtheit und Ansprache durch den Sonderschullehrer > mehr Beziehungsgestaltung; (...)"(QT-S1-02-q27).</p> <p>Also mentioned in QT-S5-01-q27; QT-S1-02-q28</p>	<p>To be integrated in the whole class</p> <p>For example: "(...) Es wäre schön mutiger in den gesamten Unterricht integriert zu werden;(...)" (QT-S1-01-q29).</p>
<p>More contact possibilities between the pupils</p> <p>For example: "(...) Klassen werden etwas größer > mehr Kontaktmöglichkeiten für die Schüler, mehr „Auswahl“ (...)"(QT-S6-02-q27).</p> <p>Also mentioned in QT-S6-03-q27</p>	<p>'AK'-classroom for the 'AK' pupils should be closer</p> <p>For example: "Dass der Klassenraum der beh. Kinder räumlich näher am Klassenzimmer der Regelklasse wäre" (QT-S1-03-q29).</p>
<p>Contact between colleagues (special teachers and mainstream teachers)</p> <p>For example: "Es ist für mich persönlich eine Bereicherung, mit meinen Kollegen aus der Hauptschule im Team zusammenarbeiten zu können (...)"(QT-S1-01-q28).</p> <p>Also mentioned in QT-S1-03-q28; QT-S2-04-q28</p>	<p>More resource rooms for the pupils with D/SEN</p> <p>For example: "Jede Inklusionsklasse braucht ein Nebenzimmer. Das funktioniert jetzt noch, weil wir eine Inklusionsklasse haben" (QT-S5-02-q29).</p> <p>Also mentioned in (QT-S5-01-q29)</p>
<p>Common school activities with disabled and non disabled pupils as well as mainstream and special teachers</p> <p>For example: "Ich sehe sehr viele gemeinsame Produktion von Kunst im Schulhaus, es finden gemeinsame Ausflüge statt, was ich sehr gut finde, es wird gekocht und gebacken, ein fantastischen Spielplatz ist entstanden... (...)"(QT-S4-01-q28).</p> <p>Also mentioned in QT-S1-03-q28; QT-S3-01-q28</p>	<p>Participation by the decision taking</p> <p>For example: "(...) Eingebundensein in Entscheidungsprozesse (...)"(QT-S6-01-q29).</p>

Positive aspect of the IILP culture	Improvable aspect of the IILP culture
<p>Contact with people with a disability For example: "(...) vermehrt Kontakt mit 'besonderen' Menschen" (QT-S5-03-q28). Also mentioned in QT-S4-01-q28; QT-S5-01-q28</p>	<p>To start the contact with other mainstream schools For example: "Öffnung für weitere Schulen (Bisher nur Koop-Modell mit einer Schule (...))"(QT-S6-03-q29).</p>

When asked about their performance satisfaction in regard to the common lessons, the time aspects appeared to be relevant for the contact with the pupils with D/SEN: "Ich stelle fest, dass ich für den einen oder anderen AK-Schüler nicht genügend Zeit habe, um ihm/ihr genügend Hilfestellungen zu geben, damit sie gleichberechtigt am gemeinsamen Unterricht teilhaben können" (QT-S1-01-q16).

When answering about the goals they wanted to achieve with the common lessons, some of the polled teachers answered they aimed to promote life in common: "Das Miteinander von behinderten und nicht behinderten Schülern zu verbessern" (QT-S2-02-q19); or "Gemeinsames Miteinander u. lernen erreichen" (QT-S6-01-q19).

The open questions regarding the teachers' interactions showed that teachers fostered primordially a social inclusion and in some cases, if possible, the use of differentiated strategies to attend the learning difficulties and disabilities (LDD)⁹⁷. The teachers interacted with the pupils with D/SEN during common lessons. This instance represented for the teachers, on the one hand, the opportunity to promote the social inclusion between classmates. On the other hand, this instance confronted the teachers with the dilemma of differentiated instruction. Consequently, the interactions with the pupils with D/SEN during the common lessons developed in two roles: the promoter of the social inclusion between classmates and the pedagogical role with the pupils with D/SEN. The following example combines both practices: "Das Miteinander von behinderten und nicht behinderten Schülern zu verbessern und Verständnis und Rücksichtnahme zu fördern; Jeden möglichst angemessen zu fördern" (QT-S2-02-q19).

Another practice mentioned in the open questions addressed the aspect of the dilemma of difference and belongingness. Regarding belongingness, the teachers

⁹⁷ LDD is a more wider term that not only includes the SEN, but also the disabilities within the school context (Frederickson and Cline, 2009:33)

also perceived themselves as promoters of the belongingness of pupils with D/SEN in the school: “den Schülern das Gefühl geben, (...) dass sie Teil d. Schule sind; (...)”(QT-S1-03-q19). As for the dilemma of difference, the topic originated different opinions and analyses: “Das Wichtigste an dieser Lernsituation ist ein normaler Umgang mit den Kindern. Ich halte nichts davon, sie in einem sonderstatus (sic) zu halten. Den haben sie an einer Sonderschule. Ich bin der Meinung, die Kinder müssen auch lernen, sich in einem ganz normalen Umfeld ohne Sonderstatus zurecht zu finden” (QT-S2-03-q19). Also in this direction: “Normalität/Normalisierung! Alle Beteiligten sollen verstehen und erleben, dass zwar Unterschiede vorhanden sind, dass es jedoch auch Normen und Regeln gibt, die für alle gelten” (QT-S3-02-q19). Another opinion that faces the dilemma of difference points out the following: “Ich versuche, die Inklusionsschüler so zu behandeln wie alle anderen” (QT-S5-03-q19).

Regarding the practices of teaching interaction with the pupils with D/SEN, the teachers mentioned their interest in trying to foster all pupils according to their needs. However, as regards their active role for the practice of a differentiated instruction during common lessons, the teachers faced a range of limitations that prevented them to attend every pupil's need. One was the capability to learn of the pupil with D/SEN: “Wir versuchen die Schüler soweit es geht inklusiv zu unterrichten. Wir wissen aber auch, dass jeder Schüler eine individuelle Grenze erreicht und somit individuell gefördert werden muss. Das ist im Regelunterricht nicht immer möglich. Die Schüler gehen dann manchmal in einem Nebenraum” (QT-S5-02-q20). Another limitation mentioned by the teachers reflected the infrastructure, like the following example shows: “Ich würde eine ganze Halle benötigen (nicht nur eine Hallenhälfte), um den Unterricht und seine Angebote individueller gestalten zu können. Ich bräuchte kleinere Gruppen” (QT-S2-03-q29). The capability of the pupil with D/SEN to assimilate to the new learning environment represented a limitation for some teachers: “Die beh. (sic) Schüler sollen den Weg der Regelschule so wie möglich mitgehen. Dann kann eine Zieldifferenzierung stattfinden (...)”(QT-S5-02-q19). Also the disability itself represented a limitation for the learning interactions between pupils with D/SEN and teachers: “Schwierig durch den Grad der Behinderung der Außenklasse” (QT-S3-01-q20). Finally, the provision or absence of specialised staff influenced the interaction in common lessons: “Es findet ein gemeinsamer Unterricht

mit vielen offenen + kooperativen Unterrichtsmethoden statt. In Mathematik, Englisch, NWA erfolgt häufig ein spezieller Einzelunterricht (durch Sonderschullehrkraft)" (QT-S5-05-q20).

The teachers perceived that the interactions between the mainstream pupils and the pupils with D/SEN decreased with the age and was very specific. The teachers felt they had to encourage the interaction between pupils, since this was not spontaneous during the teenage phase. Namely, the contact by own initiative was very low outside class. Other teachers also mentioned that the common interests between the pupils dropped with age: "Die Kontakte der Regelschüler (6. Klasse!) zu den beh. Schülern (Schüler mit geistiger Behinderung) müssen leider sehr gezielt von den Lehrer eingefordert werden. Das heißt: Sitzplatzbestimmung durch die Lehrkraft vorgegeben, etc...Gruppenarbeiten: Welche Schüler, mit welchem beh. Schüler zusammenarbeiten soll... Spontane Kontakte der Schüler ohne Beh. (sic) mit den Schülern mit Behinderung sind inzwischen leider sehr selten geworden. Bitte beachten: Pubertätsgefälle!" (QT-S1-02-q24). While the interaction between pupils had to be fostered and encouraged by the teachers, in some 'AK's the common lessons dropped in time: "(...) In den letzten Schuljahren nahm die Integration in die Regelklasse immer mehr ab; (...)" (QT-S2-02-q24).

2.1.2. Dependant domain 1: Access to information and thematization of the inclusive/integrative practices and disability

This section presents the results for the acceptance rate to statements regarding the thematization of the inclusive or integrative practices in the UA1, as well as the characterization and knowledge about disability. The results are organised by UA2 types and UA1.

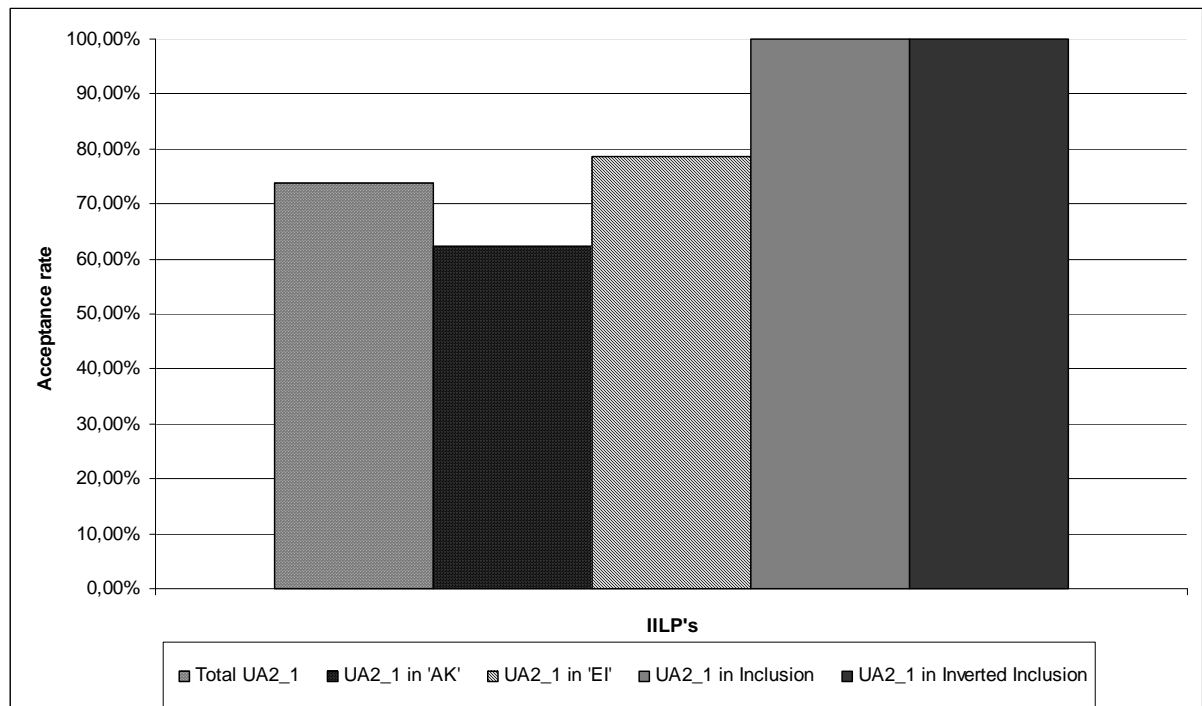
The pupils

The graph (No. 14) shows the acceptance rate (α) of the mainstream pupils for the statement (jj). The statement (jj) addresses the thematization of the disability with the mainstream pupils.

jj) “Unser Klassenlehrer hat mit der Klasse über die Behinderung von manchen unserer Mitschüler gesprochen”⁹⁸.

In general, the graph (no. 14) shows that the pupils felt informed by their class teacher regarding the disability of the integrated pupils. However, it does not show what was discussed regarding the disability or the integrated classmates.

Graph 14:Thematization of disability by IILP



The mainstream pupils did not thematise the disability of their classmates in the open questions. The few mainstream pupils who did mention it, underlined the benefit of knowing more about classmates with disability in order to better deal with them: “Man lernt, wie man mit ihnen umgeht und wie sie lernen” (QS-S3-14-q8). Other mainstream pupils mentioned the need to have a specialised staff who knew more about the disability of the classmate: “Mehr Lehrer, die sich mit der Behinderung auskennen (...)”(QS-S7-01-q9). There was a realization that the disability meant some specific characteristics; however, they were mentioned when describing things the mainstream pupils did and did not like about their classmates with D/SEN. One teacher of the ‘Inverted Inclusion’ also noticed that not only the pupils with SEN identified aspects of the visual disability of their classmates, but also the classmates

⁹⁸ “Our class teacher has spoken with the class about the disability of some of our classmates” (free translation).

with a visual impairment were more able to verbalise their needs: „Interesse am ‚Anderssein‘; Gegenseitige Unterstützung; (...) Artikulation der eigene Bedürfnisse (...)”(QT-S6-03-q28). Within the same IILP, there was also the realization among the classmates that the disability represented differences between them, but that they also had similarities with the Other (classmate with D/SEN): “das (sic) man sehen kann, dass sie Sehbehinderten auch nur Menschen sind” (QS-S6-06-q8).

The parents

The next results show the acceptance rate (α) of the parents of the mainstream pupils and parents of the pupils with D/SEN for the statements regarding the access to information regarding the integrative and inclusive practices in each of the IILP’s.

- kk) “Ich wurde von der Regelschule informiert, wie der Unterricht mit Kindern mit einer Behinderung abläuft”⁹⁹.
- ll) “Wenn ich Fragen über den [Inklusion/Integration]sablauf habe, ist ein Ansprechpartner verfügbar”¹⁰⁰.
- mm) “Ich habe mich privat über das Thema [Inklusion/Integration] informiert”¹⁰¹.

Table 24: Acceptance rate for statements (kk) - (mm) of the DD access to information and thematization.

Epistemology of parents regarding the IILP					
UA2_2 and UA2_3	Acceptance rate (α) per IILP				
	Total	‘AK’	‘Inclusion’	‘Inverted Inclusion’	‘EI’
Statement (kk)	81,5%	75,8%%	100%	77,8%	0%
Statement (ll)	85,2%	80%	83,3%	88,9%	83,3%
Statement (mm)	25,9%	80%	16,7%	11,1%	71,4%

The parents of the mainstream pupils did not mention very frequently the access to information regarding the IILP practices as an interesting aspect for them, nor did

⁹⁹ “I was informed by the mainstream school on how the common lessons will take place” (free translation).

¹⁰⁰ “When I have questions about the inclusive/integrative process, there is always someone to talk to” (free translation).

¹⁰¹ “I have informed myself privately about integration/inclusion” (free translation).

they suggest an active initiative in the inclusive or integrative practices. This thematic, however, is much more relevant in the case of the parents of the pupils with D/SEN. The parents of the mainstream pupils expressed the desire to know more about the disability and to have the contact with the parents of the inclusion pupils: “(...) Und wenn es möglich wäre, die Eltern von nicht behinderten Kindern mit einzubeziehen, damit auch sie über die Behinderung der Kinder lernen können” (QP-S5-08-Q10). Conversely, the parents of the pupils with D/SEN frequently mentioned the pedagogical strategies of the teaching staff during the common lessons and the communication with teachers and parents as important and positive elements in the IILP: “Alle Beteiligten bemühen sich sehr, trotz systembedingter Schwierigkeiten (zielgleich lernen, nicht differenziert, Frontalunterricht, viele Fächer, Fachlehrer und Fachräume) /Arbeiten am gleichen Thema oder Fach möglichst differenziert (s. oben) Gute personelle Ausstattung, sehr offene Lehrer und auch Eltern” (QP2-S5-01-q16). Also in the AK the parents of the pupils with D/SEN mentioned the access of information through the parents’ evening: “(...) Transparenz - Elterninfo und Akzeptanz verbessern (...)”(QP2-S4-04-q17). As regards the communication area, the parents of the pupils with D/SEN wished to have common parents’ evening (QP2-S1-03-q17).

The teachers

Finally, the last section of the DD practices will present the acceptance rates of the teachers. The statements here are related to the access to information for the parents in matters of inclusive/integrative practices in the school and, in addition, the access to information within the IILP’s regarding organisational matters. The results with (α) are as follow:

- nn) “Alle Eltern sind über Strukturen und Praktiken der Schule gut informiert”¹⁰².
- oo) “Wir haben in dieser Schule bezüglich des [inkluisiven/integrativen] Bildungsangebotes klare Ziele”¹⁰³.
- pp) “Die Ressourcen der Schule sind bekannt und werden genutzt”¹⁰⁴.

¹⁰² “All parents are well informed about the structures and practices of the school” (free translation).

¹⁰³ “We have clear goals regarding the IILP in this school” (free translation).

¹⁰⁴ “The resources of the school are known and are used” (free translation).

qq) “Die Schulressourcen werden angemessen verwaltet, um das [Inklusion/Integration]projekt zu verwirklichen”¹⁰⁵.

Table 25: Acceptance rate for statements (nn) – (qq) of the DD access to information and thematization.

Epistemology of teachers regarding the IILP				
UA2_4	Acceptance rate (α) per IILP			
	Total	'AK'	Inclusion	Inverted Inclusion
Statement (nn)	64,3%	60%	50%	100%
Statement (oo)	39,1%	21,4%	83,3%	33,3%
Statement (pp)	42,9%	80%	50%	-33,3%
Statement (qq)	42,9%	100%	33,3%	-33,3%

When describing the IILP practices, some teachers agreed that the goals regarding the IILP were not clear in all schools (QT-S2-01-q29); also the teachers could not ascertain whether the IILP in their schools were rather inclusive or integrative (QT-S4-02-q20) nor if the IILP belonged to a whole school concept (QT-S8-01-q20).

The support and access to information for them as teachers was mentioned as an improvable and necessary element: “Kommunikation mit Dienstaufsicht. Eingebundensein in Entscheidungsprozesse. Information von Ämtern/Behörden nicht nur ‚von oben’” (QT-S6-01-q29). The legal issues and the resources seemed to be also unclear for the teachers: “Budget für inklusive Schulen muss neu geregelt werden. Rechtl. Fragen müssen geklärt werden. Personale Ressourcen müssen überdacht werden“ (QT-S5-05-q29). The access to information as well as the support by the school offices was also underlined as lacking and unclear (QT-S6-01-q20 and QT-S5-04-q29).

The teachers did not thematise their role as communicators with the parents regarding the IILP practices.

¹⁰⁵ “School resources are appropriately managed to facilitate the functioning of the IILP” (free translation).

2.2. Inclusion / integration and disability: stances

The results regarding the DD of stances will be presented as the final part of this chapter. These stances refer to opinions and beliefs about the inclusive/integrative practices and disability. The results will be organised in the same manner as the DD practices (see above), this is, by UA2 and UA1.

The dependent domain of stances is divided in two parts: firstly, opinions about the common lessons, that is, the understanding of integration/inclusion and the inclusive/integrative practices. Secondly, the opinions and beliefs associated with the pupils with D/SEN and disability, namely, opinions about labelling pupils with D/SEN and stances about the thematization of disability.

2.2.1. Dependant domain 2: Stances about common lessons

This first part will address the opinions and beliefs regarding the contact with pupils with D/SEN through the common lessons and the inclusive or integrative practices, as well as general opinions about integration/inclusion.

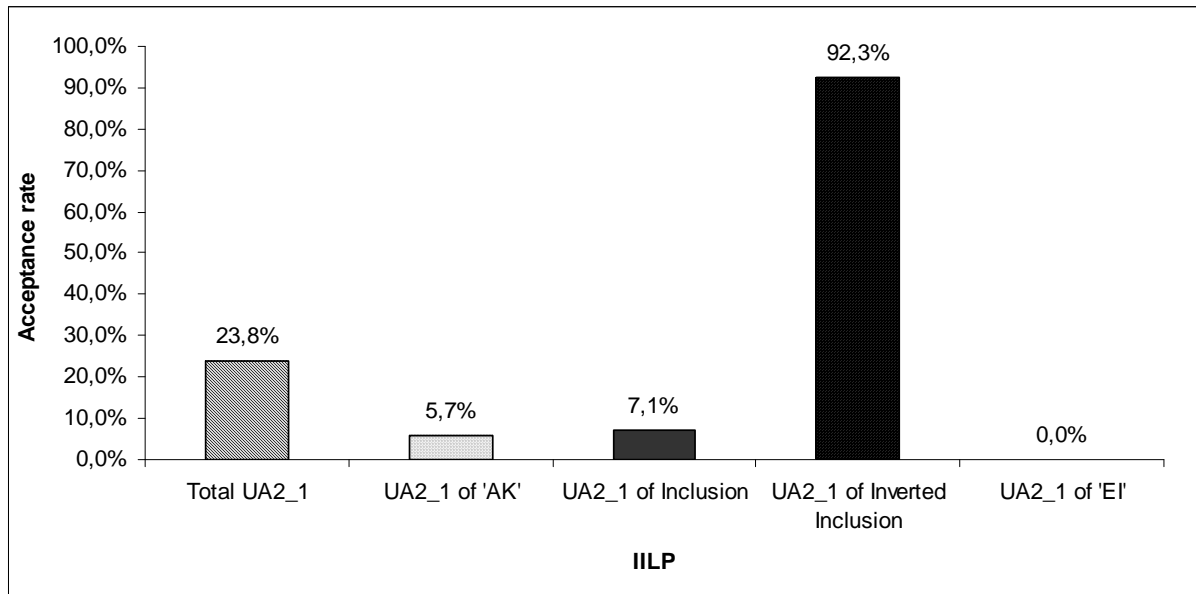
The pupils

The following graph (no. 15) represents the acceptance rate (α) to the statement (rr):

rr) "Ich finde es gut, dass wir gemeinsamen Unterricht mit Schülern mit einer Behinderung haben"¹⁰⁶.

¹⁰⁶ "I find it nice that we have common lessons with classmates with disability" (free translation).

Graph 15: Mainstream pupils' stances about the common lessons.



In the open questions, some stances and opinions of the mainstream pupils about the contact with their classmates with D/SEN showed a critical view toward the common lessons and the contact and interaction with classmates with disability. When asked to name a few things they would change in their class or school regarding the common lessons, some mainstream pupils named the desire to stop having any contact with classmates with D/SEN: “das sie gehen und nie mehr auf die Schule kommen (sic)” (QS-S1-16-q9); Other mainstream pupils wished that the physical contact would be reduced: “das die nicht neben uns sitzen würden. Und eigentlich wollte ich gar nicht das sie in unsere Klasse kommen (sic)” (QS-S5-10-q9). As regards frequency, some pupils expressed the wish to have less common lessons with disabled pupils than they already had. An example: “das sie einmal in zwei Monaten komen (sic)” (QS-S1-14-q9). Only two mainstream pupils mentioned specifically the desire to have more contact: “Mehr gemeinsame Zeit in der Schule verbringen” (QS-S2-02-q9).

The mainstream pupils who wanted to interact less with pupils with D/SEN gave as a reason their dislike to some of the characteristics associated with the disability: “Wenn die Behinderten im Kochen mitmachen, spucken sie in das Essen oder stecken ihre Finger rein. So was finde ich ekelhaft!” (QS-S3-03-q9); or “Das sie nicht mehr so viel nerven. Das sie meine Konzentration nicht so stören sollten (sic)” (QS-S5-01-q9). Other examples mentioned in the open questions gave more details about the behaviour of the classmates with D/SEN and how this interfered in the pupils'

opinion with the interaction in the common lessons or other school activities (Annex Annex, chapter 7.3.).

Some mainstream pupils thought that the teachers treated the pupils with D/SEN unfairly in regard to the rest of the class. They allowed classmates with disability to do things for which the mainstream pupils would have been punished: “Er kann alles machen, ohne bestraft zu werden” (Recording 3: Interview mainstream pupil, 1’23”).

The parents

The next results show the acceptance rate of the parents of the mainstream pupils and parents of the pupils with D/SEN for the statements regarding firstly the opinion toward common lessons (statements ss – yy); and secondly, general opinions about integration/inclusion (statements zz – bbb). The results with (α) are for the statements ss – bbb. Finally, the results of the parental expectation regarding what integration/inclusion should mean and how it should be conducted, are addressed as well.

- ss) “Ziel des gemeinsamen Unterrichts ist, eine Begegnung zwischen allen Schülern zu fördern”¹⁰⁷.
- tt) “Lehrer sollten sich nicht so sehr auf die Lernschwächen der SchülerInnen konzentrieren, sondern auf deren Fähigkeiten”¹⁰⁸.
- uu) “Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten”¹⁰⁹.
- vv) “Die allgemeinen Lernziele sowie die zu vermittelnden Inhalte sollten auch im Rahmen eines [inkluisiven/integrativen] Unterrichts eingehalten werden”¹¹⁰.
- ww) “Im gemeinsamen Unterricht sollte man Schüler mit Behinderung und Schüler ohne Behinderung gleich behandeln”¹¹¹.

¹⁰⁷ “The main goal of the common lessons is to promote an encountering with all the pupils” (free translate).

¹⁰⁸ “Teachers should not concentrate too much on the learning weaknesses of pupils but rather in their abilities” (free translation).

¹⁰⁹ “Teachers should pay attention to the differences during common lessons” (free translation).

¹¹⁰ “The general learning goals and contents should be met within the framework of the inclusive/integrative lesson” (free translation).

¹¹¹ “Pupils with and without a disability should be treated equally in common lessons” (free translation).

- xx) "Ich finde das [inklusive/integrative] Bildungsangebot in dieser Schule sehr gut"¹¹².
- yy) "Die Lehrer dieser Schule sind gut für das [inklusive/integrative] Lernen vorbereitet"¹¹³.
- zz) "Es ist machbar, alle Behinderungsarten in der Regelschule zu integrieren"¹¹⁴.
- aaa) "Ich finde beim [inklusive/integrativen] Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellen Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)"¹¹⁵.
- bbb) "Damit die Schüler mit Behinderung akzeptiert werden, sollten die Schüler und Lehrer einfühlsamer und offener sein"¹¹⁶.

Table 26: Acceptance rate for statements (ss) – (bbb) of the DD regarding stances about common lessons.

Beliefs and opinions of the parents regarding the IILP					
UA2_2 and UA2_3	Acceptance rate (α) per IILP				
	Total	'AK'	'Inclusion'	'Inverted Inclusion'	'EI'
Statement (ss)	78,8%	76,3%%	81,8%	100%	100%
Statement (tt)	41,5%	28,9%	33,3%	77,8%	100%
Statement (uu)	66%	66,7%	63,6%	88,9%	100%
Statement (vv)	100%	100%	100%	100%	100%
Statement (ww)	34%	36,8%	70%	22,2%	50%
Statement (xx)	84,1%	86,8%	83,3%	77,8	83,3%
Statement (yy)	69%	77,8%	80%	55,6%	80%

¹¹² "I think that the IILP at this school is very good" (free translation).

¹¹³ "Teacher of this school are well prepared concerning inclusive/integrative learning" (free translation).

¹¹⁴ "It is feasible to integrate all kinds of disability in the mainstream school" (free translation).

¹¹⁵ "On inclusive/integrative learning, I think it is positive that different kinds of pupils (e.g. pupils with different cultural backgrounds, or a migration background, pupils with behavioural difficulties, etc.) learn together" (free translation).

¹¹⁶ "In order to accept pupils with disability, classmates and teachers should be more open and empathetic" (free translation).

Statement (zz)	7,7%	11,4%	50%	-22,2%	16,7%
Statement (aaa)	69,2%	63,9%	90,9%	66,7%	100%
Statement (bbb)	88,5%	88,9%	83,3%	100%	100%

The results regarding the expectation of the parents of the pupils with D/SEN about what the IILP should give to their integrated children showed that 90% of parents of the pupils with D/SEN expected their children to be accepted and integrated in the school by the others. The rates by UA1 were as follow: 88,9% of parents of the pupils with D/SEN in the 'AK' and 'Inverted Inclusion' as well as 100% of parents of the pupils with D/SEN in the 'Inclusion' marked this alternative as being relevant for them.

In the open questions, the stances of the parents of the mainstream pupils regarding the integration/inclusion showed that many of them thought the contact with classmates with disability was beneficial for their children: "Den Umgang mit behinderten Kindern finde ich gut, da es das soziale Verhalten positiv beeinflusst (...)"(QP-S1-09-q4). Only one parents of the mainstream pupils expressed the contrary: "Das die Kinder nicht mit den Behinderten Schülern Unterricht haben, weil es meinen Sohn/Tochter im Unterricht ablenkt" (QP-S5-05-q10).

In general, the parents of the mainstream pupils positively valued the IILP in their respective schools (e.g. QP-S2-02-q10 or QP-S6-01-q9). The majority of the parents of the mainstream pupils of the S6 valued the IILP because of the small class size, the harmonious climate and the possibility to learn regarding the LDD (e.g. QP-S6-08-q9, QP-S6-03-q9 or QP-S6-07-q7). Only one parents of the mainstream pupils mentioned the wish that disabled pupils, regardless of the kind of disability, would be accepted in school: "Dass es selbstverständlich wird, Kinder mit Behinderungen, egal welcher Art, aufgenommen werden (...)"(QP-S5-08-q10).

The parents of the pupils with D/SEN also positively valued the IILP as an educational model for their children. However, a few of them underlined the absence of an educational model that could represent the proposal of the inclusive school: "Schule sollte eine (echte) Gemeinschaftsschule werden. Wir wollen kein ‚inklusives Bildungsangebot‘ für einige wenige Kinder, sondern eine echte ‚Schule für Alle‘" (QP2-S5-01-q17). Also for some parents of the pupils with D/SEN the participation in

an inclusive/integrative school evidenced a statement regarding the belongingness to society: “Da unser Kind genauso selbstverständlich zur Gesellschaft gehört wie Sie und ich” (QP2-S4-04-q8)

The teachers

This section firstly shows the results of the acceptance rate of the teachers for the statements regarding the beliefs and opinions of the teachers concerning the meaning and practices of integration/inclusion (statements ccc – fff); secondly, general opinions on inclusion/integration (statements ggg – iii); and finally, the expectations about the IILP (statement jjj). The results with (α) are as follow:

- ccc) “Es ist wichtig, Methoden und Didaktiken zu nutzen, die alle Schüler stärker fördern”¹¹⁷.
- ddd) “Es ist wichtig, ein positives Verständnis von Unterschieden im Unterricht zu entwickeln”¹¹⁸.
- eee) “Im gemeinsamen Unterricht sollte man nicht stark individualisieren oder differenzieren”¹¹⁹.
- fff) “Es ist wichtig, bei der Evaluation und/oder Notenvergabe Unterschiede zwischen den Schülern, die nicht die gleiche Lern- und Leistungsvoraussetzung haben, zu machen (Gewährung eines Nachteilsausgleiches)”¹²⁰.
- ggg) “[Inklusion/Integration] heißt, die Schüler mit Behinderung mehr als die der anderen Schüler zu fördern”¹²¹.
- hhh) “Schulische [Inklusion/Integration] bezieht sich auf die Heterogenität innerhalb eines Klassenzimmers (z.B. Schüler mit unterschiedlichem kulturellem

¹¹⁷ “It is important to use methods and didactics that foster all pupils more strongly” (free translation).

¹¹⁸ “It is important to develop a positive understanding of difference in class” (free translation).

¹¹⁹ “One should not strongly differentiate and individualise in common lessons” (free translation).

¹²⁰ “When evaluating and grading, it is important, to consider the differences between pupils who do not have the same learning and achievement conditions (to grant a disadvantage compensation) (free translation).

¹²¹ “Inclusion/Integration means to foster more the pupils with D/SEN than the other pupils” (free translation).

Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)¹²².

- iii) “Es ist wichtig, Fachliteratur über das [inklusive/integrative] Lernen zu lesen”¹²³.
- jjj) “Es ist wichtig, die Erwartungen und Lernziele mit den Eltern und anderen Lehrkräften abzusprechen”¹²⁴.

Table 27: Acceptance rate for statements (ccc) –(jjj) of the DD regarding stances about common lessons.

Beliefs and opinions of the teachers regarding the IILP				
UA2_4	Acceptance rate (α) per IILP			
	Total	‘AK’	‘Inclusion’	‘Inverted Inclusion’
Statement (ccc)	95,7%	100%	83,3%	100%
Statement (ddd)	91,3%	100%	66,7%	100%
Statement (eee)	-43,5%	-35,7%	-50%	-66,7%
Statement (fff)	68,2%	78,6%	20%	100%
Statement (ggg)	-63,6%	-69,2%	-66,7%	-33,3%
Statement (hhh)	45%	45,5%	33,3%	66,7%
Statement (iii)	21,7%	18,2%	16,7%	33,3%
Statement (jjj)	82,6%	92,9%	66,7%	66,7%

The open questions of the questionnaires show the opinions and stances of the teachers about integrative/inclusive practices and meanings.

The teachers stated in general that it was important to foster all children learning process and that this task was difficult to fulfil within an inclusive/integrative educational context due to a number of elements. The elements mentioned in the open questions pointed out to the resource issue, especially money (e. g. QT-S1-01-

¹²² “The educational Inclusion/Integration refer to the heterogeneity within a classroom (e.g. pupils with different cultural backgrounds, or migration backgrounds, pupils with behavioural difficulties, etc.)” (free translation).

¹²³ “It is important to read specialised literature about Integration/Inclusion” (free translation).

¹²⁴ “It is important to discuss the expectations with the parents and colleagues” (free translation).

q22; QT-S2-02-q22; QT-S5-02-q22; QT-S6-01-q22). Other elements related to the time consumed for the preparation of the lessons and the lack of ability of the mainstream teacher to attend the LDD. Some examples of this: “dass die Schüler der Regelklasse nicht mehr optimal gefordert und gefördert werden können, weil die Beschäftigung mit den Behinderten sehr viel Zeit in Anspruch nimmt; Enormer Mehraufwand an Vorbereitungen und Besprechungen, die vom Lehrer nicht mehr zu bewältigend sind (zeitl. u. nervliche Belastung!)” (QT-S1-03-q22), and also: “Probleme entstehen, wenn das ganze an Schulen aufgezwungen wird, ohne notwendige räumliche Ausstattungen, Personal, Kenntnisse” (QT-S4-02-q22).

Some teachers had reservations regarding the evaluations and the kind of subject the teachers were teaching: “Es kann passieren, dass Schüler der Sonderschule im sonderpädagogischen Bereich zu kurz kommen, da Ausstattung, Materialien oder Angebote einer Sonderschule nur bedingt genutzt werden können. Auch können die Schüler der Regelschule ‚gestört‘ werden. Die Idee ist hervorragend, lediglich der Notendruck u.ä. behinderten ein freies Zusammenarbeiten” (QT-S3-02-q22); or: “Für mich im Unterricht nur machbar, wenn die Zusammenarbeit auf bestimmte Fächer und Projekte beschränkt wird, da das ‚normale‘ Unterrichten viel zu anstrengend für behinderte Schüler ist > Erfahrungswert” (QT-S2-04-q22).

Regarding the understanding of difference, some teachers shared the opinion that pupils with disability were different yet should be treated equally to non disabled pupils: “(...) Ich halte nichts davon, sie in einem Sonderstatus zu halten. (...) Ich bin der Meinung, die Kinder müssen auch lernen, sich in einem ganz normalen Umfeld ohne Sonderstatus zurecht zu finden” (QT-S2-03-q19). Another example: “Normalität/Normalisierung! Alle Beteiligten sollen verstehen und erleben, dass zwar Unterschiede vorhanden sind, dass es jedoch auch Normen und Regeln gibt, die für alle gelten” (QT-S3-02-q19); and another: “Ich versuche die Inklusionsschüler so zu behandeln wie alle anderen” (QT-S5-03-q19).

Other teachers, who also acknowledged the difference, underlined however the interest to treat pupils with D/SEN justly (QT-S5-04-q19), or to use internal differentiation to attend to everybody's needs (QT-S5-05-q19). Another aspect mentioned by the teachers was the thematization of disability and difference to achieve an understanding culture (QT-S6-02-q19) or the discussion with the class

about tolerance (QT-S8-01-q19) and granting disadvantage compensation (QT-S4-01-q27). In the 'Inverted Inclusion', the teachers gave an account of the observations they had done in class regarding difference: "Äußerung der Nichtsehbehinderten: ‚Behinderte sind völlig normal, benehmen sich genauso wie wir“ (QT-S6-02-q28) or the growing interest in otherness (QT-S6-03-q28).

Finally, there was also an opinion whether all kinds of disabilities and heterogeneity should be attended in a IILP. Here are two statements that reflected upon this idea considering what the integration would become: "Schwierig durch den Grad der Behinderung der Außenklasse" (QT-S3-01-q20). In the case of 'Inverted Inclusion', the incorporation of other children with other kinds of disabilities or SEN would be a detriment to the visually disabled pupils: "(...) Eine Vernachlässigung der Sehbehinderten Kinder darf nicht stattfinden! Es sollte darauf geachtet werden, dass unsere Schule nicht zum Auffanbecken (sic) von problematischen Schülern wird! (...)"(QT-S6-03-q20).

2.2.2. Dependant domain 2: Stances about pupils with D/SEN and their disability

In this part the results regarding stances will address the opinions and beliefs about the pupils with D/SEN. Also, the results will focus on the meaning the UA2 gave to disability.

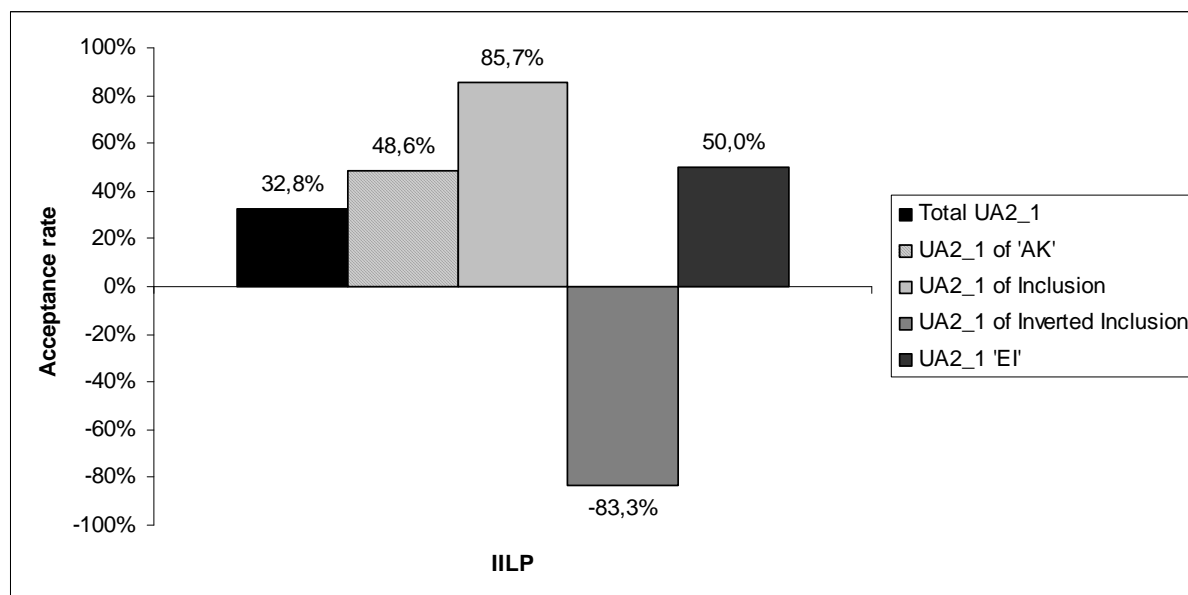
The pupils

The following graph (no. 16) represents the acceptance rate (α) to the statement (kkk) regarding the acknowledgement of differences that the disability causes between classmates. The results with (α) are as follow:

kkk) "Es gibt Unterschiede zwischen Menschen mit einer Behinderung und Menschen ohne Behinderung (zum Beispiel: andere Gewohnheiten, Charakter usw.)"¹²⁵.

¹²⁵ "There are differences between people with and without a disability (e.g. other habits, character, etc.)" (free translation).

Graph 16: Acknowledgement of difference in classmates with disability



Even though in the open questions the mainstream pupils did not speak directly of what disability meant to them, they recognised elements that were different between them and the classmates with a disability. In the 'Inclusion', for example, the majority of the mainstream pupils mentioned that their classmates with disability were "loud" and "distracting" (QS-S5-01-q9; QS-S5-02-q8 and q9; QS-S5-03-q8 and q9; QS-S5-05-q9; QS-S5-06-q9; QS-S5-07-q9; QS-S5-10-q8 and Q9; QS-S5-11-q9 and QS-S5-12-q9). Also the attribute "funny" was frequently mentioned in all the IILP when describing classmates with disability (QS-S5-09-q8; QS-S5-07-q8; QS-S5-04-q8; QS-S1-07-q8; QS-S1-08-q8; QS-S1-12-q8; QS-S3-04-q8).

The 'EI' in the S7 had, for example, thematised the disability of the integrated classmate, with help of the specialised staff who accompanied him to school. During an interview, a mainstream pupil who attended this school expressed that this explanation and thematization was positive; however, since according to him it had been too long ago, he could not remember the details of his classmate's disability (Recording 3: Interview mainstream pupil, 2'12"). When he described his classmate with disability, he also referred to the similar adjectives listed above: "[er ist] komisch. Erstens er ist ecklich (...) passt im Unterricht nicht auf (sic)" (Recording 3: Interview mainstream pupil, 30"). For this mainstream pupil the word "disability" is not necessarily bad, since it depended on how it was used (Recording 3: Interview mainstream pupil, 4'07"). When describing his classmate with disability, the mainstream pupils told that at the beginning he was quiet and did not disturb the

class, but he had changed and was, since then, a “wilder” (Recording 3: Interview mainstream pupil, 7’20”).

The parents

The opinions of the parents about disability were expressed in the open questions of the questionnaires. As by the mainstream pupils, the parents frequently used adjectives to describe what disability meant to them. The attributes associated to disability for the parents of the mainstream pupils were the following: weak (QP-S3-07-q4; QP-S2-02-q9), ill (QP-S3-14-q4), not normal (QP-S3-14-q4), not something terrible (QP-S5-08-q4), different (QP-S7-01-q4; QP-S1-03-q9), something normal (QP-S5-08-q9), and to have difficulties (QP-S6-09-q9).

The parents of the pupils with D/SEN also expressed through a characterization what non disabled children represented for them: healthy (QP2-S1-03-q8), they have desired behaviour (QP2-S1-01-q16), and normal (QP2-S4-04-q8).

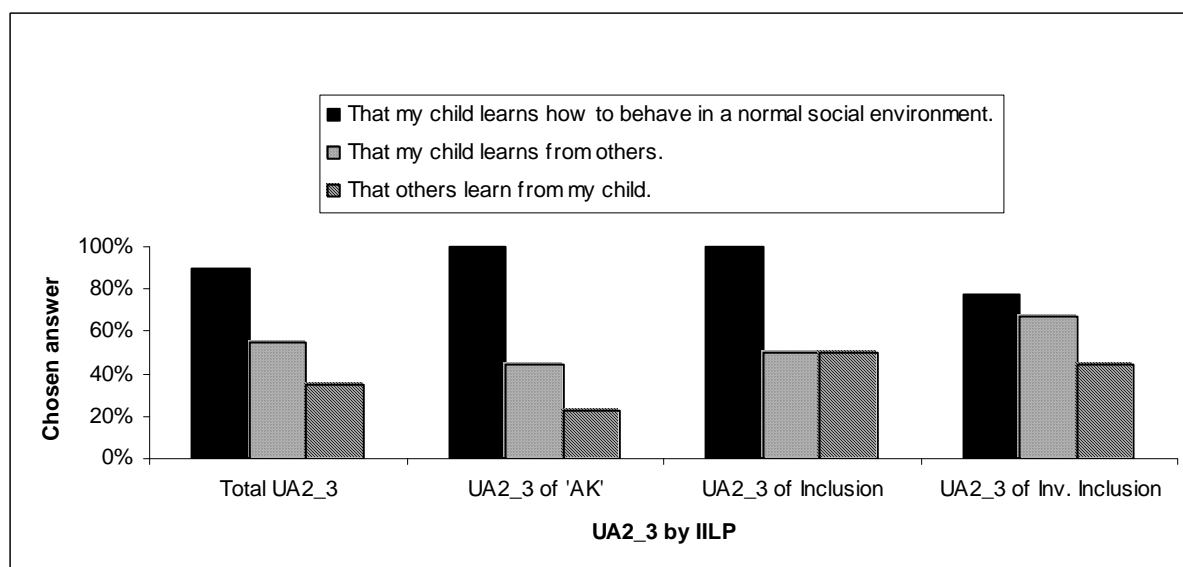
Regarding the opinions about the thematization of the disability, many parents of the mainstream pupils pointed out the belief that their children should deal with the topic “disability” and differences, as well as what this meant: “(...) für mich selba wichtig dass mein Kind weist Kindern mit Behinderung sind auch Kinder (...) (sic)” (QP-S1-03-q4); another perspective: “Die Kinder lernen, daß (sic) Behinderte nicht schwache Seiten, sondern besondere Fähigkeiten haben” (QP-S1-11-q4). The parents of the mainstream pupils also expressed their concern about the types of interactions between their children and people with disability: “Die Kinder lernen damit umzugehen. Sie akzeptieren das Schüler alle gleich sind und das es keine unterschiede gehen darf (sic)” (QP-S3-08-q4).

The parents of the mainstream pupils also saw the contact to people with disability as a learning content: “Kinder lernen, dass auch ‚Behinderte‘ integriert werden können (...)”(QP-S7-01-q9); or: “(...) Meine Tochter lernt, dass nicht alle die gleiche ‚Ausrüstung‘ zum leben haben, jedoch genau so viel Chancen wie sie haben, ein Schulabschluss zu bekommen zum gewünschten Ziel anzukommen” (QP-S6-06-q4).

The next part concentrates on the expectations of the parents of the pupils with D/SEN about their children and their learning process within their respective IILP’s. Three expectations were chosen of a list given in the questionnaires for the parents

of the pupils with D/SEN. The following graph (no. 17) shows the percentage of the total pooled parents of the pupils with D/SEN by IILP that chose the given alternatives.

Graph 17: Expectations if the parents of the pupils with D/SEN regarding the IILP



The teachers

This final section presents the results of the acceptance rate for the teachers. The statements listed in this section relate firstly with the teachers' postures regarding the pupils with D/SEN and their disability. The results with (α) are as follow:

III) "Es ist wichtig, sich über die Art der Behinderung und deren evtl. Auswirkung auf das Lernen beim einzelnen Schüler zu informieren"¹²⁶.

mmm) "Es ist wichtig, sich über die Schüler (ihre Behinderung, Persönlichkeit und jegliche wichtige Merkmale) zu informieren, um sie effektiver unterrichten zu können"¹²⁷.

nnn) "Es ist wichtig, die Schwächen der Schüler mit Behinderung zu berücksichtigen"¹²⁸.

¹²⁶ "It is important to seek information about the kind of disability and its possible effects on learning for each pupil" (free statement).

¹²⁷ "It is important to seek information about the pupils (their disability, personality and important characteristics) in order to teach them more effective" (free translation).

¹²⁸ "It is important to consider the weaknesses of the pupils with disability" (free translation).

ooo) "Es ist wichtig, die Stärken der Schüler mit Behinderung zu berücksichtigen"¹²⁹.

Table 28: Acceptance rate for statements (III) - (ooo) of the DD regarding stances about pupils with D/SEN and disability.

Epistemology of teachers regarding the Other				
UA2_4	Acceptance rate (α) per IILP			
	Total	'AK'	'Inclusion'	'Inverted Inclusion'
Statement (III)	86,4%	92,3%	66,7%	100%
Statement (mmm)	90,9%	100%	66,7%	100%
Statement (nnn)	81,8%	84,6%	66,7%	100%
Statement (ooo)	91,3%	100%	66,7%	100%

When solving difficulties with pupils with disabilities, the teachers mentioned that they mainly consulted with their colleagues (36,5%); as a second strategy to solve problems, the teachers used the parents' reunion (17,3%) and the third more used strategy was to change the methods and didactics (13,4%). Roughly 2% consulted specialised bibliography, while 5,7% of the polled teachers would consult specialised staff or the special teacher.

Regarding the visually disabled people from the 'Inverted Inclusion', the headmaster described the children, and therefore the school climate of the special school, as non violent, since blind or visually disabled people were more trusting and less aggressive than non visually disabled people: "Kinder mit visuellem Handicap (...) genauso wie blinde Menschen... wenn Sie in eine Blindmenschenschule gehen, ist es eine ganz tolle Atmosphäre. Die gehen so miteinander um... die sehen ja nicht! ja? (...) d.h., der Blinde vertraut jemanden, wenn sie ihn sagt: 'Blind', dass ich mit ihm entsprechend umgehe, dass ich auf ihn zugehe, dass ich ihn nicht in eine Falle laufen lasse. Auch hier ist es so, mit unseren sehbehinderten Kindern. Wir haben hier eine Atmosphäre, die ich sage mal so: Schlägereien, Brutalitäten, da brauche ich gar nicht hingehen in diese Seminare (...) und dass ist, was die Eltern hier schätzen" (interview with the headmaster, 10'26").

¹²⁹ "It is important to consider the abilities of the pupils with disability" (free translation).

VII. Discussion

This is the last chapter of this investigation and will interpret the results obtained during the investigation in light of the theoretical part. As presented before, the theoretical argumentation for the investigation considers Todorov's alterity theory and the inclusion or integration pedagogical approach, as the key elements for this survey.

The interpretation of the collected data will be organised as follows: firstly, this chapter will present the contrast of the IILP cases chosen for this investigation and the theoretical pedagogical approach of the inclusion and integration. The correlation of the inclusion theory and data will follow the differentiating elements between inclusion and integration, mentioned in chapter three. These elements are: the selection of pupils, the schools' adaptations and restructuring and the availability of resources.

The second part of this chapter will focus on the alterity theory. For this purpose, the collected data of the UA1 and UA2 will be analysed in correlation to Todorov's proposal of the alterity analysis. The analysis for the UA1 will consider topics like the dilemma of difference and the inclusive or integrative approach as an alterity expression. Consequently for the UA2, the alterity analysis will focus on the given axes to present a descriptive representation of the relation to the pupils with D/SEN as well as the disability itself.

1. From theory to praxis: integration or inclusion?

During the theoretical section of this investigation, the differences between integration and inclusion were presented, analysed and discussed. Even though it was argued that there was no categorical delimitation between integration and inclusion, some characteristics of the school development and the pedagogical model represented one approach rather than the other. Hence, the data collected through the empirical study will be contrasted with the theory in order to establish which of both approaches better represents the study cases.

Before analysing the cases of this survey in detail, the general information about the IILP situation in the land BW will be contrasted with the investigation results. The information provided by the KMK regarding general descriptive information about the IILP in Germany and especially in the land BW stated the following as regards the national context: “So werden die Schülerinnen und Schüler mit dem Förderschwerpunkt **geistige Entwicklung** nur verhältnismäßig selten in allgemeinen Schulen unterrichtet. In diesem Bereich wird weiter auf die spezielle Förderung in Förderschulen gesetzt. Dagegen sind Schülerinnen und Schüler mit dem Förderschwerpunkt **emotionale und soziale Entwicklung** und dem Förderschwerpunkt **Sprache** auch stärker in den allgemeinen Schulen vertreten” (KMK, 2012:XV). In particular for the land BW, pupils of the secondary schools with D/SEN attending an IILP in BW were distributed within the *Werkrealschulen* (78,9%), the *Realschulen* (12,3%) and the *Gymnasien* (8,7%) (KMK, 2012: Graph No. 3:74). Table no. 29 shows the distribution of SEN pupils within the mainstream secondary schools in BW by type of disability and SEN according to the data of the KMK-report.

Table 29: Distribution of pupils by type of secondary schools and by disability in BW

		Type of secondary schools			
		WRS	Realschule	Gymnasium	Total
Distribution of pupils by disability in BW	Learning difficulty	1313	15	8	1336
	Visual disability	115	79	142	336
	Hearing disability	175	192	171	538
	Speech impairment	168	33	21	222
	Physical disability	122	73	58	253
	Intellectual disability	3	0	0	3
	Behaviour disorders	1976	199	14	2189
	Illness	3	13	13	29
	Total	3875	604	427	4906

Source: KMK 2012:77-106

According to the results of this investigation, the pupils with D/SEN attending the IILP in secondary schools in BW differed from the data collected by the KMK (2012) regarding the type of disability. The table no. 30 is based on the graph No. 5 (pp.:140) of this thesis, shows the pupils with D/SEN attending the UA1 of the investigation, and their distribution by disability.

Table 30: Distribution of pupils by UA1 and disability in the investigation

UA1	Distribution of pupils by disability					Total of pupils by UA1
	Intellectual disability	Physical disability	Learning difficulty	Multiple disability	Behaviour disorders	
AK	36	1				37
EI		1			1	2
Inclusion		1		2		3
Inv. Inclusion			6			6
Total of pupils by disability	36 (75%)	3 (6,25%)	6 (12,5%)	2 (4,16%)	1 (2,08%)	48 (100%)

In contrast to the data of the KMK, the pupils with D/SEN attending an IILP from the polled UA1 were mostly children with an intellectual disability followed by children with learning difficulties.

The difference in percentages between the data examined in this study and the data presented by the KMK-report is quite relevant. While in this study the children with intellectual disability represented 75% of the pupils attending the polled UA1, the information from the KMK for BW indicates that in the year 2010 not even 1% of the pupils attending a mainstream school had an intellectual disability. The report indicates that children with an intellectual disability remained in the special school. Though the pupils with an intellectual disability analysed in the present study did attend an 'AK'-IILP, formally they were enrolled in the special schools. This could be the reason why pupils with intellectual disability are not considered in the KMK-report as being taught within the mainstream school. Also, since the great part of the instruction takes place in the 'AK' classroom, the pupils in this form of IILP are not being taught in common lessons.

Those with a diagnosed learning difficulty registered in the KMK-report represented 27,2% of the SEN pupils attending a mainstream school, while in this study the pupils with learning difficulties were only a 12,5%. Also in this case the situation is not comparable because 12,5% of pupils with learning difficulties were not pupils of the mainstream school, but of the special school for visually disabled pupils. The survey was not able to confirm the results of the KMK-report.

Regarding the distribution of pupils with D/SEN by type of secondary school, the KMK-report indicates that the majority of pupils with D/SEN attending a secondary mainstream school were integrated in the WRS, followed by the Realschule and finally by the Gymnasium. In the report these three school types were the only ones mentioned as secondary school types having pupils with D/SEN. In the current study, the distribution of pupils with D/SEN by secondary school types was similar. Five of the nine IILP were placed in the WRS, two in the Realschule, one in the Gymnasium and one in the Special School.

1.1. The selection of pupils in the UA1

The differences between a more inclusive or a rather integrative learning programme were related to some characteristics that defined the school organization as well as the school culture. One difference regarding the differentiation between both approaches was the selection of pupils. In general terms, the authors agree that the inclusive approach considers a much broader range of heterogeneity of pupils than the integration (Deppe-Wolfingern, 2004). This means that while the latter term rather contemplates the pupils with a disability to be candidates for an IILP, the inclusion, on the other hand, expects all sorts of heterogeneity to attend a common lesson. The other aspect mentioned by the authors regarding the selection of pupils had to do with the emphasis on labels and categories of disability. The integration underlines the differences between those pupils with a disability and those without one, while the inclusion leaves open the possibility of existing SEN sources that are not only disability.

Within this survey, the UA1 had incorporated pupils that had special educational needs and learning difficulties related to a disability. The only exception to this selective approach was the 'Inverted Inclusion', which incorporated pupils with

learning difficulties and behaviour problems. None of the remaining IILP participating in this study had deliberately incorporated pupils with SEN derived from other reasons besides disability in their IILP. In this sense, the IILP were rather defined around the disabilities of the pupils they attended.

This was especially the case of the 'AK' and 'EI', whose integrated pupils had a clear disability diagnosis. In the case of the polled 'AK', all IILP pupils had an intellectual disability. The labelling in this case was central for the separation of these pupils from the rest of the class and the incorporation to the special school. The 'EI' also incorporated pupils with a diagnosed disability. Even though the pupils were not separated in a different group because of their disability, the existence of a disability was, at the same time, the reason why these pupils could be incorporated within the IILP.

Nonetheless, the 'Inclusion' IILP had extended their comprehension of heterogeneity, incorporating pupils with different kinds of disability. Although the range of pupils attending the IILP had only a disability, this was varied, ranging from physical disability to two children with multiple disabilities: a combination of hearing impairment, intellectual disability and behavioural disorders. Despite the fact that the selection of pupils concentrated on a spectrum of disabilities, the IILP was open to attend children with a wider range of LDD. A similar situation was observed in the S4, which showed a rather inclusive approach since the school introduced two types of IILP: the 'AK' and 'EI'. This meant that while the 'AK' had pupils with an intellectual disability, the 'EI' attended a pupil with a physical disability.

The teaching practices regarding the selection of the pupils pointed to another characteristic for the differentiation between integration and inclusion. These differences are listed in the table No.4 of this investigation (pp.: 85). In this sense, the more selective the school, the more integrative the approach is. In this sense, the inclusive approach aims at setting the barriers aside, so every pupil can participate actively in the school regardless of his SEN or LDD (Ainscow, 2005).

In summary, all of the polled UA1 had a rather integrative approach regarding the criteria to select pupils for their IILP. Considering the range between integration and inclusion, the 'AK' and 'EI' practices were less open to a wider range of learning heterogeneity than the 'Inclusion' and 'Inverted Inclusion'. Also in terms of

participation of the IILP pupils in the common lessons and school life in general, the 'AK' was the more integrative approach of all the polled UA1, since the pupils of the 'AK' had their own separated special class. It is true that the amount of common lessons varied from 'AK' to 'AK'; nevertheless, the incorporation of the 'AK' pupils in the common lesson was sporadic or frequent at best. In this sense, the 'Inverted Inclusion' had an inclusive approach since the instruction took place in the regular class with no support, taking care that all pupils with their LDD could participate in the common lesson.

Taking the table No. 4 as a reference to analyse the selection of pupils with D/SEN within the polled UA1, the following table (No. 31) will correlate the UA1 with the pedagogical approaches.

Table 31: German organizational forms from the traditional to the inclusive approach

	Reference from Table 4 (pp.85) Source: Sander, 2004:19-20	Correlation with the UA1
from the traditional approach to inclusion in Germany	'School for all' concept	-
	Regular class with no support	'Inverted Inclusion' and 'EI'
	Regular class with support program	'Inclusion'
	Regular class with temporary support ("Förderunterricht")	-
	Regular class with ambulant teaching	'Inclusion'
	Regular class with a school with resource-room	'Inclusion'
	Integration with 2-pedagogues-system	-
	Cooperation of a special education class with the mainstream school	'AK'
	Separated special educational class with the mainstream school	'AK'
	Cooperation of the special school with the mainstream school	-
	Special school together with non disabled pupil	-
	Separated special school	-
	Open "Heimsonderschule"	-
Separated "Heimsonderschule"	-	

The 'Inverted Inclusion' and the 'EI' regularly have common lessons with no special support. However, while the 'Inverted Inclusion' does have a differentiated instruction, the 'EI' has not. The pupils integrated within the 'EI' were selected because of the adaptability of their disability in the mainstream lessons, this is, the mainstream teacher did not need to adapt the lessons. In the 'Inverted Inclusion' also pupils were chosen because of their SEN, which could be a consequence of a diagnosed learning difficulty, a behavioural problematic or another non specific source. Nonetheless, the special educational needs of the pupils attending the 'Inverted Inclusion' had to be adaptable to the differentiated instruction regarding the visual disability. The learning needs of the visually impaired pupils and of the SEN pupils are in some regards similar, this is, while the source of the SEN for both groups might be different, both groups benefit from the 'Inverted Inclusion' characteristics. The special needs associated to the visual disability were also covered through the specialised staff and the equipment.

The 'Inclusion', on the other hand, had characteristics that were distributed among the different pedagogical forms identified by Sander (2004:19-20). The 'Inclusion' IILP was integrated within the regular class with a support program as part of the 'Inclusion' pilot project of the "Schulamt" of Stuttgart. The IILP had, in this sense, the support of the school authority to develop a more inclusive approach than the one already existing in the BW. However the teachers from the S5 considered this support to be insufficient, especially in aspects like the goals of the IILP and the daily functioning. The teachers were not satisfied with how the IILP was being managed by the authorities in matters concerning support and resources: "Budget für inklusive Schulen muss neu geregelt werden. Rechtl. Fragen müssen geklärt werden. Personale Ressourcen müssen überdacht werden" (QT-S5-05-Q29).

Also, since the 'Inclusion' was new for the secondary school in the region, the UA1 with this form of IILP had two forms of support. The first related to the help of the ambulant teachers who visited the class once a week. Even though the 'AK' counted also with the support of a special teacher, the difference between this IILP and the 'AK' was that the task of the special teacher was to support the mainstream class within the 'Inclusion', while in the 'AK' the task of the special teacher was to regularly teach the 'AK'-class. In the 'Inclusion', the pupils with D/SEN were included most of the time in the regular lessons; the use of the resource-room remained central when

the common lessons became too difficult, either for the regular class or for one or more of the pupils attending the programme. Also in the opinion of the teachers, this room represented a form of selection when the lesson did not progress well with both groups: “Jede Inklusionsklasse braucht ein Nebenzimmer. Das funktioniert jetzt noch, weil wir eine Inklusionsklasse haben” (QT-S5-02-Q29). It also appears that the existence of the resource-room gave the mainstream teachers a certain sense of relief if they felt overwhelmed by the pupil with D/SEN.

The selection for the ‘AK’ programmes worked with the conception that even though they shared the same architectural place with the special class, they functioned as two separate school systems. Between the different ‘AK’ there was not the same amount of common lessons or common interactions with school activities. While some of the polled schools that had this IILP supported and fomented a frequent encountering between the special classes and the mainstream class, others preferred to share less time in common. The selection for the functioning of the programme was centred not only on the child and his disability, but on a whole special class that maintained the structure as well as the majority of the pedagogical elements of the special school.

Regarding the opinions towards the selection criteria for pupils, the teachers’ (UA2_4) acceptance rate is positive to the statement (hhh) that the inclusive approach considers a rather broader spectrum of heterogeneity in the classroom, a spectrum that goes beyond disability. However, in the open questions some teachers of the ‘AK’ considered that the degree of disability attending the IILP should be controlled and considered by the selection of the ‘AK’ pupils (QT-S3-01-Q29). A rather severe intellectual disability appeared to be too difficult for the mainstream teachers to manage in common lessons.

The acceptance rate for the statement (zz) represented a rather dissenting stance between the parents. Some of the parents of the pupils with D/SEN were the only ones to mention the school for all, as the expression of what the inclusion approach should represent: “Schule sollte eine (echte) Gemeinschaftsschule werden. Wir wollen kein ‚inklusives Bildungsangebot‘ für einige wenige Kinder, sondern eine echte ‚Schule für Alle‘” (QP2-S5-01-Q17). In contrast, the rest of the parents of the mainstream pupils did not really agree whether it was even feasible to integrate all

forms of disability. In this sense, if the parents were not on the same page regarding the selection and acceptance of heterogeneity in the school regarding the types of disability, it could be plausible to think that an unselective school form could mean more dissent between them.

In summary, the selection of the pupils is still an ongoing question for parents and teachers within the UA1 of this investigation. The heterogeneity of the schools related mostly to the disability and to a few disability types. The less selective system appeared to be the 'Inclusion' and 'Inverted Inclusion', while the 'EI' and the 'AK' were the more selective forms. This refers not only to the choosing of the pupils who attended the programme, but also to the selection criteria for the common lessons. Even though no school was a *School for all*, some schools appeared to be developing in a more inclusive form, which is relatively clear in the case of the 'Inclusion' and 'Inverted Inclusion'. In some 'AK' the school structures seemed to be more integrative, but in some cases the development of common projects (e.g. stage plays) and the collaboration between the staff seemed to help to push away some barriers regarding participation.

In general, the 'AK' had a weekly average of 2,8 periods of common lessons together with the mainstream class, while the other UA1: 'Inclusion', 'Inverted Inclusion' and 'EI', had common lessons with the mainstream class on a daily basis. The exception was the 'Inclusion', in which one or the three pupils with D/SEN went to the resource-room.

1.2. Adaptations and restructuring of the mainstream school

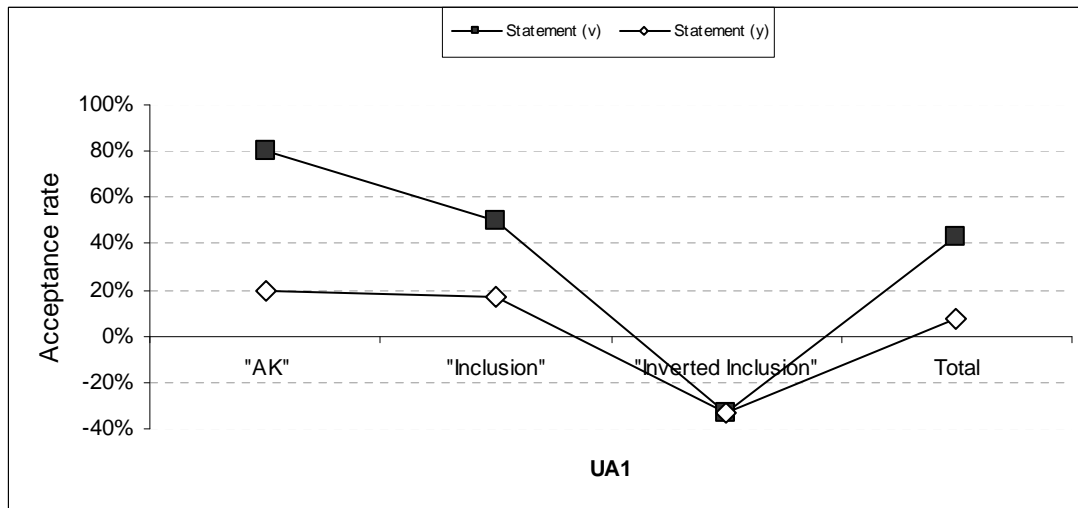
The next element mentioned in the theory that differentiates integration from inclusion has to do with the adjustments the school is willing to make in order to incorporate heterogeneity and push away the barriers to participation. The authors quoted before state that the integrative school will adapt only as much, to allow some collaborative activities and encountering between the pupils with and without D/SEN. This pedagogical strategy described above is known as additive pedagogy (e.g. Deppe-Wolfinger, 2004:32). Conversely, the inclusive approach would involve all the members in the process: staff, authorities, parents and pupils, in order to achieve a

sort of inclusive culture. The goal of this inclusive culture is detailed in Booth and Ainscow's manual (Booth and Ainscow, 2002:8).

In summary, the integration approach will foster the encounter through some activities and common lessons. This pedagogical approach would also avoid disrupting the school system and would expect the assimilation of the integrated pupils to the existing school culture. On the contrary, the inclusive approach would engage in a dialogue process, this is, the inclusive school would try to find a common cultural expression of the whole heterogeneous population that is part of the inclusive programme. For this, the inclusive school will adjust its practices to promote and foster the participation of all pupils. The adaptations of the school refer not only to pedagogical aspects, but also to practical, formal and legal matters.

To achieve the adaptations for an IILP, in Ainscow and Booth's opinion a good collaboration between the staff and the involvement of the other members of the school is paramount (Ainscow and Booth, 2002). While the teachers agreed that the majority of the staff is motivated and involved in the IILP process (statement w), the statements (v) and (y) do present some dissent between the UA1 (Graph No. 18). The teachers of the 'Inverted Inclusion' did not agree on the fact that there was a good coordination between the school staff nor that the support system was good coordinated. Also it is clear in the graph that for the remaining UA1, the coordination between school members had a higher acceptance rate when compared with the impression the teachers have of the coordination of the support systems. This positive impression about a good coordination between staff members is also reiterated in the open questions (QT-S1-03-q28 and QT-S2-04-q28).

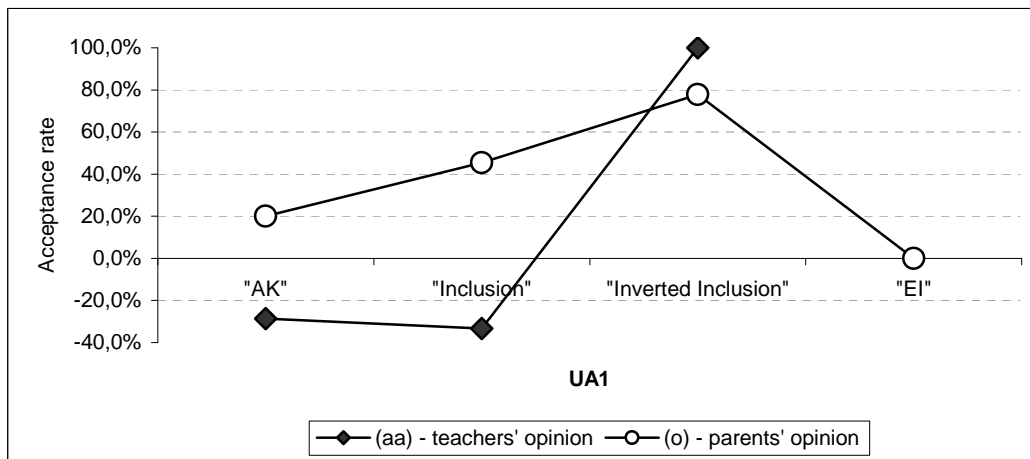
Graph 18: Staff collaboration and involvement in the IILP



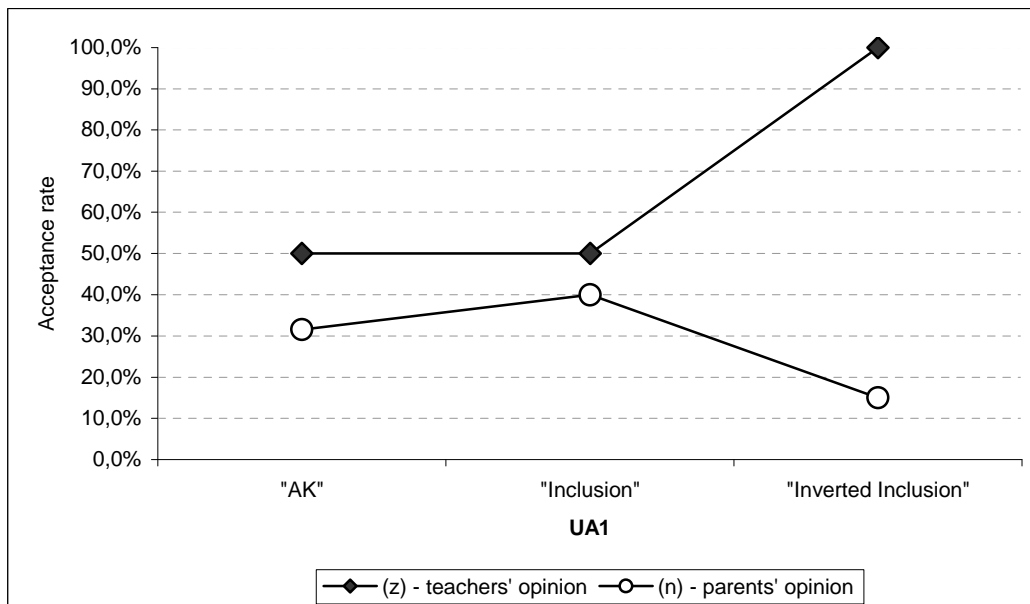
The collaboration between the school members was described as positive by the IILP, except for the 'Inverted Inclusion'. The teachers criticised the distance maintained by some colleagues in their schools regarding their involvement in the IILP. The school staff who had to teach the classes with pupils with D/SEN appeared to have, in general, a positive coordination, but those who did not have to do this task until that moment were perceived critically by their mainstream teacher colleagues (QT-S5-01). In general, the teachers appeared to have a positive impression regarding the collaborative work between the staff. Yet the external support system, as the school authorities and *Regierungspräsidien* offices, was critically perceived: their involvement and guidelines did not satisfy the needs of the staff for the development of the IILP.

Another element regarding the adaptation and restructuring ability of the schools, as a differentiation characteristic between integration and inclusion, was the participation of the school members in the IILP process. The participation of the parents and the demand for their involvement was also examined in the survey. The following graphics (No. 19 and No. 20) contrast these two aspects from the parents' and the teachers' perspective to the same statements. The graph No. 19 presents the contrast between the statements (aa and o), and the graph No. 20 the contrast between the statements (z and n).

Graph 19: Teachers' and parents' opinion about the teachers' demands for the parents' involvement in the IILP process.



Graph 20: Teachers' and parents' opinion about the parents' involvement in the IILP process.



The teachers of the 'AK' and the 'Inclusion' did not believe they had demanded the parents to get involved in the IILP process. Nonetheless, the parents from both these UA1 did feel the mainstream school had demanded their involvement in the process. The 'Inverted Inclusion' is the only UA1 in which parents and teachers had the same impression on this issue.

Now, regarding the actual involvement of the parents in the process (Graph No. 20), the 'AK' and 'Inclusion' agreed on the involvement of the parents in the process. Conversely, in the 'Inverted Inclusion' the acceptance rate is positive: however, the

teachers seemed to be more optimistic than the parents themselves when evaluating the parents' involvement in the IILP process.

A third element to differentiate between integration and inclusion relates to the pedagogical practices. Here the element in discussion was whether the pedagogical practices pointed to an additive pedagogy or an inclusive pedagogy. Another element was whether there were pedagogical adaptations, and if so, if these were conceived to attend the integrated pupils with D/SEN only, or if they considered all the pupils regardless of an existing disability or SEN diagnosis.

The pedagogical practices can evidence how many adjustments schools have done to implement of the IILP. The adjustments can be for the practice of the common lessons or for the development of an inclusive culture. The schools of the survey did certainly introduce adjustments and changes. However, the questions were rather how extensive these changes were, how they affected the school organisation on a daily basis, and how the adjustments were perceived by the school members.

The classmates as well as the parents of the 'AK' valued the extracurricular activities that each school shared with the 'AK'-class as positive and perceived them as a beneficial common activity. The pupils from the S1 mentioned the school trips and their economical costs as a benefit that emerged from the IILP. The S3 pupils also highlighted the priced project regarding a stage play as a positive common activity that emerged with the IILP. Additionally, the polled parents of the mainstream pupils and the parents of the pupils with D/SEN highlighted the common activities as a positive aspect of the IILP, from which the pupils of the 'AK' and the mainstream class have profited. The adjustments, in these examples, seemed to be benefits to compensate the class for the introduction of IILP. A similar situation was observed in the 'Inclusion' IILP. Some benefits were offered to the 'Inclusion'-class to captivate their interest in implementing the pilot project: the low amount of pupils, the bigger size of the classroom and the collaboration of a second pedagogue once a week. These benefits are adjustments, but more than changes to include the pupils in the school organization, these adaptations appeared to be oriented firstly to the school members to convince them to engage in the IILP and to associate positive aspects to the functioning of the IILP.

It seems that relevant changes and adaptations were not introduced in the 'AK', since the daily functioning of the IILP was separated between the mainstream school and the 'AK'-class. The pupils of the S2, for example, mentioned that at the time of the survey, no common lesson were taking place in the class. In the teachers' opinion, this happened because the pupils with D/SEN attending the IILP in the S2 were in the 10th grade, which meant that, firstly, there were less common interests between the pupils of the mainstream class and the 'AK'-class, and secondly, the 'AK'-pupils had to be prepared for life after school, which meant that those contents were of no common interest with the mainstream children: "Die derzeitige Gruppe /Außenklasse behinderter Schüler verlässt im Sommer unsere Schule (7 Sch.); In den letzten Schuljahren nahm die Integration in die Regelklasse immer mehr ab; Auch waren andere Inhalte für die ‚Förderschulkinder‘ für die Bewältigung ihres späteren Lebens wichtiger, als der Stoff der Realschule!; so waren sie öfter unter sich" (QT-S2-02-q24).

Also from the perspective of the parents of the pupils with D/SEN of the S4, the need to reinforce the collaboration between the parents and the school regarding the IILP was paramount. The same observation was made by one parent of a pupils with D/SEN of the 'Inclusion' during the interview: The involvement of the parents was low in general school topics, and more so regarding the IILP.

For many pupils the common lessons of the 'Inclusion' became disturbing when the special teacher or special aid taught the inclusive pupils simultaneously with the mainstream teachers. The parallel instruction of the mainstream class and the inclusive pupils during the common lesson showed that on occasion, the common lessons were understood as a physical inclusion within the mainstream class, but not differentiated instruction by the mainstream teacher. The accounts of the pupils mentioned that the special teacher and the special aid would sit next to the inclusive pupils and work with them, while the mainstream teacher continued the instruction. According to the mainstream teacher, the rhythm of instruction was slower but the pedagogical strategies, didactics and goals remained mostly the same. In this case, the special teacher or the special aid helped to translate the mainstream instruction to those inclusive pupils with difficulties assimilating to the class rhythm. The resource-room was in this case also as a break for the mainstream class when the inclusive pupils were too loud or needed to work on other learning objectives. This

accounts showed that the adaptations were made in the 'Inclusion'; however, these adjustments occurred through the special aid, the special teacher and the resource-room. The adaptations were therefore not necessarily made within the common lessons through a continuously differentiated instruction.

The 'Inverted Inclusion', on the other hand, was specialised in pedagogical practices for the needs of the pupils with a visual disability. Although, as the headmasters explained in the interview, the pedagogical approach was originally thought to attend the SEN of the visually impaired pupils, the same strategies were beneficial for the inclusive pupils with diverse SEN. The approach of the learning objective through the example-pedagogy and a slower rhythm benefited not only those with a visual disability, but also those with general learning difficulties. Many parents of the pupils that attended this IILP underlined the benefits of being in smaller classes, where the teacher had more time for each and every pupil, and that every pupil had the chance to find her own learning rhythm. In this sense the adjustments, regarding the pedagogical practices, seemed to be not so radical and fortunately both pupils with visual impairment and pupils with SEN benefited from the same teaching strategies. Nevertheless, the incorporation of pupils with no disability becomes the major adjustment, partly because of the unusual character of the IILP. The reinterpretation of the inclusion, by opening the doors of the special school to pupils with SEN was a strategic adaptation of the organization in order to continue existing, because the number of pupils with a visual impairment was too low for the school to remain functioning

Lastly, the 'EI' did not adapt the pedagogical practices to incorporate the pupil with D/SEN. Although there was a special aid that assisted the pupil while learning, it does not appear that the school made relevant and structural adjustments for the incorporation of the pupils with D/SEN. The expectation in this IILP was that the pupils assimilated as much as they could to the school system. Also a permanent adaptation in one of the schools with 'EI' did not seem to be necessary, since the IILP appeared to be a temporary situation: „Ich glaube nicht, dass die Schule aktiv ein ‚integratives Bildungsangebot‘ bietet und eine bestimmte Anzahl Förderplätze bzw. entsprechendes Personal hat. Eltern des zu integrierenden Kindes müssen sich stark einbringen“ (QP-S7-01-q10).

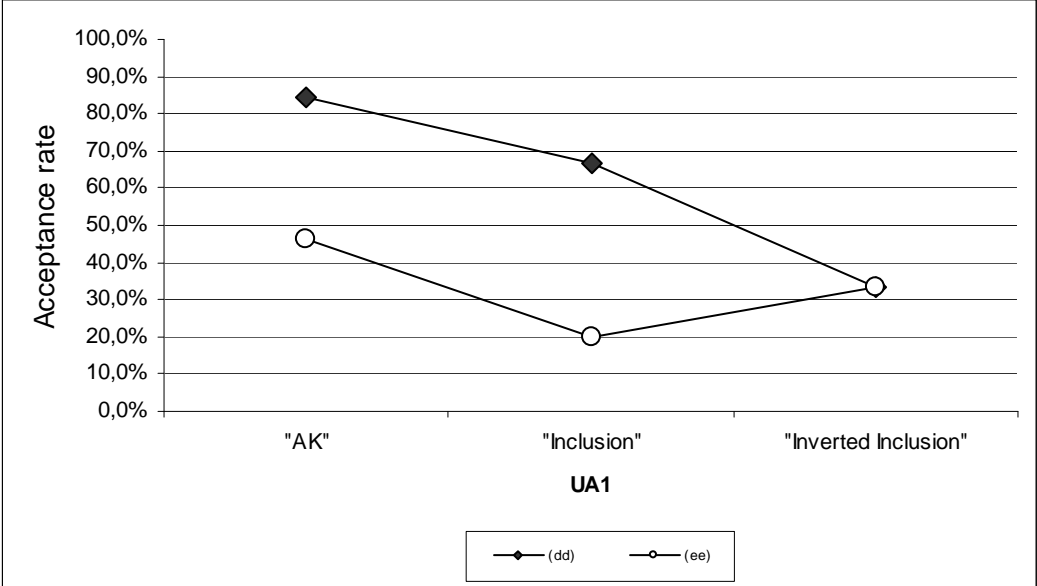
From the teachers' perspective, the pedagogical practices were raised more extensively. The data showed that the teachers in the 'AK', 'Inclusion' and 'Inverted Inclusion' agreed with the statements about the importance of using pedagogical practices that allowed and fostered the participation of all pupils in the common lessons. The acceptance rate regarding the statements (bb and cc) (table No. 22, pp.: 172) related to the removal of barriers and the role of the teachers helping pupils to participate in the school life, was positive, showing that the teachers agreed to a certain degree with them. Also the statements (ff and gg) (table No. 22, pp.: 172) related to didactics that identified differences between pupils and fostered abilities of the pupils with D/SEN's; these statements show a higher acceptance rate, with exception of the teachers of the 'AK', who agreed only in a 25% with the statement (gg), which was the lowest acceptance rate in all the four statements and three different UA1. The acceptance rate of this statements showed that the teachers perceived that the pedagogical practices were important within common lessons. However, the data of the open questions evidenced that while the stances on this matter might have shown an agreement with the inclusive postulates, the practices did not necessarily reflect the application of the stances in common lessons.

In the open questions, many teachers indicated that the time consumed by the preparation of the common lessons was extraordinarily high. The graph No. 13 (pp:166) shows the mainstream teachers's weekly instruction periods in the school and the instruction periods they spent on a weekly basis with the common lessons. Those teachers who spent the most time in common lessons spent roughly a third of their instruction periods with pupils with D/SEN. These teachers were mainly those engaged with the 'Inclusion'. However, in general, the majority of the teachers spent less than a quarter of their weekly teaching time in common lessons. The perception of the time needed for the preparation seemed, however, to be too high and very demanding. Teachers' reunions were also considered as preparation time; this exchange between teachers was valued but the time consumed was considered as a negative aspect associated to the IILP.

The promotion of the contact between pupils was another topic related to the pedagogical practices. The teachers assumed this task as part of the IILP practice. The statement (dd) related only to the fostering of interactions and contacts with

pupils with D/SEN, while the statement (ee) related to the teachers' task of preventing pupils being left behind or aside during breaks (Graph No. 21).

Graph 21: Teachers' role in promoting social interactions between pupils



The teachers agreed more with the statement that established their role to promote interactions with the pupils with and without D/SEN in the common lessons, than their role as promoters of interactions between all the pupils and outside class. The teachers of the 'Inverted Inclusion' equally agreed, however, to both statements, while in the other IILP there was a difference between one statement and the other. The teachers took on the task to promote the social inclusion of the pupils with D/SEN more easily, since this was a learning objective for many teachers. Moreover, the social inclusion was for many teachers the only objective of the IILP. Therefore, it is reasonable that they would undertake this task more promptly with the pupils with D/SEN, than with the mainstream pupils.

For the majority of the teachers, the common lessons presented the chance to practice the social integration objectives between the pupils. For the teachers, these objectives involved the chance for mainstream pupils to be aware of the disability and the possibility for the pupils with D/SEN to have contact with "normal"¹³⁰ pupils. The learning objectives in the social integration supposed a strengthening of social skills,

¹³⁰ The choosing of the word "normal" is to maintain the expression some parents of the disabled pupils mentioned in the open questions.

comprehension, tolerance and acceptance. These pedagogical practices were important for the mainstream teachers and also coincided with the expectations of the parents of the mainstream pupils and the parents of the pupils with D/SEN regarding the IILP.

On the other hand, the pedagogical practices regarding the learning progress of the pupils with D/SEN was a second aspect that was mentioned only by a few teachers. The majority recognised the relevance of the learning objectives and the differentiated instruction and many of them even acknowledged this task to be their own. Nevertheless, in their open questions the teachers listed many barriers that made this task difficult or even impossible. The aspects identified as barriers were the following:

- Teachers' time disposition: the pupils with D/SEN needed more time to comprehend the contents and the mainstream teachers did not have enough time to fulfil this need. They had to prioritise between mainstream pupils and pupils with D/SEN. The teachers prioritised mostly the teaching of the mainstream pupils over the pupils with D/SEN. The possibility to plan a differentiated instruction was, therefore, mainly minimal. The mainstream teachers seemed to expect the 'AK' teachers or the special teachers in the resource-room to fill up the wholes or to undertake the task of differentiated teaching.
- Pupil's limitation to learn with mainstream methods: in opinion of the mainstream teachers, the pupils with a D/SEN had individual needs that could not be fully attended in the mainstream class (QT-S5-02-q20). This stance reflected the lack of using diverse pedagogical methods and didactics within the mainstream class to foster the learning progress of the pupils with D/SEN. The teachers did try to teach inclusively; however, the meaning of "inclusively" varied between them. For many teachers, the presence of a special aid or teacher in the common lesson, or the use of the resource-room, solved this problematic. The limitations of the pupil with D/SEN to actively participate or not to interfere in the instruction were also a criterion to include or exclude the pupils from specific teaching subjects. This is, the more abstract the subject was, the less common lessons there were (QT-S5-05-q20).

- School infrastructure: the infrastructure was not a central barrier for the mainstream teachers to plan a common lesson. However, the sport teachers did identify the lack of space for being able to attend the needs of both kinds of pupils (mainstream and with D/SEN) (QT-S2-03-q29). The existence of a resource-room seemed to be a central need for the teachers of the 'Inclusion'. If the inclusion were to grow, the teachers would also need to have as many resource-rooms as inclusive classes. It was very interesting the importance the mainstream teachers gave to this space: it appeared to represent a safe place not only for the pupils with D/SEN, but also for the mainstream teachers if they felt overwhelmed with the common lessons. On the other hand, the inclusive theory proposes that the use of this room could be beneficial not only for the pupils with D/SEN but for all the pupils and teachers who would need time apart from the mainstream classroom. This use of the resource-room was not yet internalised in the 'Inclusion' IILP.

The teachers of the 'AK' had less common lessons with the pupils with D/SEN than those of the 'Inclusion', 'Inverted Inclusion' and 'EI'. However, this fact did not necessarily mean wider adjustments in the whole school organization, nor that the pedagogical practices were exclusively oriented to promote the learning achievements of all the pupils. On the contrary, the 'EI' did have only common lessons but the school expected the pupil with D/SEN to be mostly assimilated. The two remaining IILP's had also more common lessons than the 'AK'

The last element mentioned in the adjustments related to the way in which the organization solved its problems. The inclusive school involved the whole school (parents, teachers and specialists) to solve school matters. As already mentioned above, the collaboration between mainstream teachers and specialists was positive; however, the collaboration of part of the mainstream teachers depended on whether they had pupils with D/SEN in their class or not. The parents, especially the parents of the pupils with D/SEN, had to be very involved in the process. As already mentioned, the parental initiatives to achieve the integration or inclusion of their children in the mainstream school were paramount; this was also the case in the 'EI' and 'Inclusion'. Nevertheless, the parents of the 'Inclusion' and 'AK' felt they were not perceived as part of the mainstream school and wished more participation in the school decision taking. The parents of the mainstream pupils did not mention the

wish to get more involved in this process; they did, however, in general appreciate the IILP.

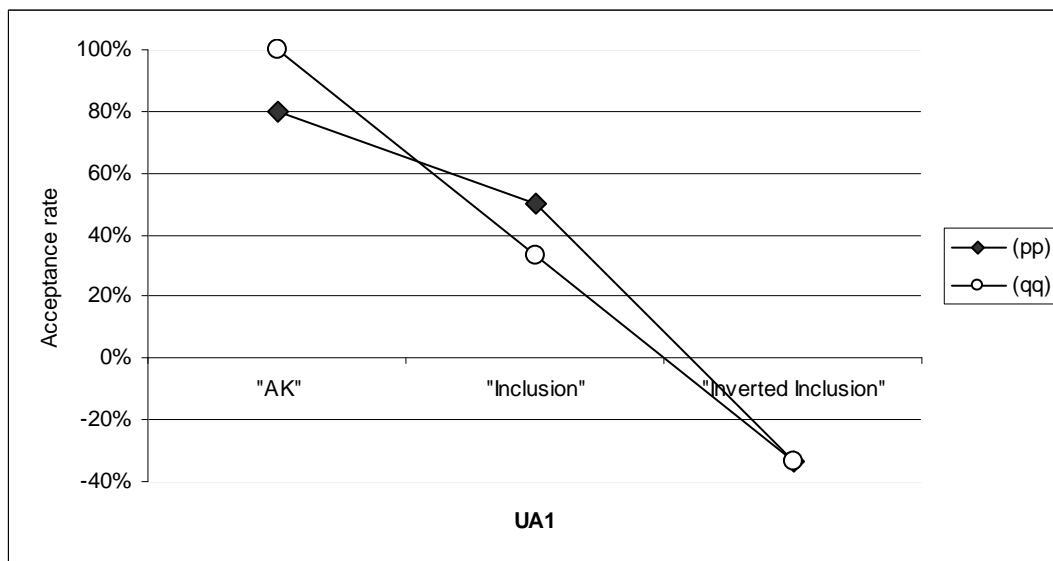
1.3. Resources and support

The last element mentioned in the theoretical part to differentiate integration from inclusion relates to the policies, support and resources that facilitate the process from mainstream into integration and into inclusion. The cases surveyed in this study represented the most commonly collaboration existing in the region: 'AK' and 'EI', and also including two new pilot projects that also aimed to develop a new strategy for inclusion. The existence of this variety of projects and collaborations within the integrative and inclusive approaches shows a seemingly openness to different responses and alternatives to the integrative and inclusive pedagogy.

Since the study did not cover the perspectives and opinions of the ministries or school authorities, this is only an interpretive opinion. The teachers of the 'Inclusion' and 'Inverted Inclusion', both pilot projects, did mention, however, the desire to have more guidance by the school authorities (QT-S6-01-q29 and q20; QT-S5-05-q29 and QT-S5-04-q29). The 'AK', on the contrary, did not expect the guidance of the school authorities, but they did expect the support from within the school organization: colleagues, headmasters and staff. Many resented that some colleagues did not take any interest in the IILP, either by participating in reunions or by taking a class with an IILP. At a professional and personal level, the teachers wished to be recognised for their voluntary labour.

Regarding the resources intended for the IILP, the statements (pp) and (qq) addressed the transparency and administration of resources, respectively. The following graph (No. 22) shows a contrast between both statements by UA1.

Graph 22: Teachers' opinion regarding the IILP's resource transparency administration by UA1



The 'AK' was the IILP that showed more clarity regarding the knowledge about the resources and their use, while the 'Inverted Inclusion' seemed to be the IILP with less clarity on this matter: "Die Inklusion kritisiere ich nicht. Man muss jedoch darauf achten, dass auch wirklich Ressourcen zur Verfügung gestellt werden. Zum Nulltarif geht das nicht. Wichtig ist auch, dass die Bedürfnisse der (Seh)Behinderten nicht übergangen werden" (QT-S6-02-q22) or "Es werden keine (ausreichenden) Ressourcen bereitgestellt (,Kostenneutralität'). Dadurch kann die zus. Arbeit und der Austausch mit Kollegen der Koop-Schule nur unzureichend stattfinden. Der Fokus der Inklusion liegt zu sehr auf der Integration von Nicht-Sehbehinderten Kindern mit starken sozialen Problemen und vereinzelt traumatischen Erfahrungen. Eine Vernachlässigung der Sehbehinderten Kinder darf nicht stattfinden! Es sollte darauf geachtet werden, dass unsere Schule nicht zum Auffanbecken [sic] von problematischen Schülern wird! Ich wünsche mir die Bereitstellung von Ressourcen, um bei der Lösung sozialer Probleme Unterstützung zu haben" (QT-S6-03-q22). Also the teachers of the 'Inverted Inclusion' criticised the school's autonomy to decide the direction in which the IILP should go (QT-S6-01-q29). The use of the resources was in general a common topic addressed by the teachers. It seemed that the teachers valued the IILP; however, in their opinion, the costs of the IILP were too high and the resources did not cover all the elements necessary for being more inclusive.

1.4. Discussion: integration or inclusion in the praxis

As already mentioned on many occasions before, the surveyed UA1 showed that the IILP affected only some classes and therefore some teachers. The IILP were not, therefore, a project that involved the whole organization with all its members. This leaves no IILP that can translate as a whole the theoretical proposal of inclusion. However, depending on the different dimensions, the surveyed UA1 were in some aspects integrative and in other tended to inclusion.

The selection of pupils was the same in all the UA1: with exception of the 'Inverted Inclusion', all the pupils attending the IILP had SEN derived from a disability. In most cases, the pupils integrated in the IILP were pupils with an intellectual disability. However, the more heterogeneous IILP (within the disability) were 'Inclusion' and 'Inverted Inclusion'. In relation to the selection to participate in the common lessons, 'Inverted Inclusion' and 'EI' were the less selective forms to practice common lessons, followed by 'Inclusion', which had most of the time common lessons with the pupils with D/SEN, yet there was a resource-room to occasionally send the children with the special aid and special teacher. In this sense, the more selective integrative model was the 'AK' as the frequency of common lessons varied from once or twice a week to a few times a month.

Regarding global adjustments and changes within the school to develop the IILP, the schools began the changes in different paces. While the 'AK' had more years practicing the IILP than the 'Inclusion', 'Inverted Inclusion' and 'EI', none of the surveyed 'AK'-schools had made a drastic change to become more inclusive. The 'Inclusion' and 'Inverted Inclusion' were pilot projects, adjusting to a new way to address the integrative approach; therefore, it is too soon to evaluate whether the IILP will become more or less inclusive within time. The adjustments in both these IILP were slow and focalised on a few classes to evaluate their development. This approach to the adjustment showed, however, an inclusive intention rather than an integrative one, since the possibility to grow with more inclusive classes was present, as well as the preparation of the staff for this new model. The 'EI' was maybe the less adjusted IILP, since the participation of pupils with D/SEN was restricted only to one pupil with D/SEN. In other words, being the expectation for the process that the

pupils assimilated into the mainstream class, the 'EI' had an additive pedagogical approach.

Regarding the adjustments in the pedagogical practices, the mainstream teachers expressed the intention and recognised the importance to teach pupils with D/SEN with differentiated objectives, didactics and strategies when having common lessons. However, many of the teachers identified and named a series of pedagogical and practical situations that, in their opinion, acted as barriers for the development of inclusive pedagogical practices within the common lessons. It appeared that the more conscious the mainstream teachers were about the lacking of time, recognition, didactical knowledge, etc, the less disposition they had to have common lessons, or to develop a differentiated instruction within the common lesson, and even in some cases to participate more actively in the IILP.

The inclusive model implies that the common lesson is the regular instructive form, with the help of a second teacher, differentiated instruction and objectives and the use of a variety of didactical strategies. The integrative approach, however, can also refer to these same pedagogical practices; however, the difference is that while according to the inclusive approach these practices are tools for the whole class, the integrative approach directs them only to the pupils with D/SEN. In this sense, the polled mainstream teachers not only had difficulties to manage these pedagogical practices, but they also delegated these tasks to the special aid or to the special teacher within the common classroom. The resource-room or 'AK'-class was also another form for the teachers to distance themselves from the pupils with D/SEN. It seems that the teachers of the 'Inverted Inclusion' managed the pedagogical inclusive practices better than the other colleagues in the remaining IILP.

Even though the most part of the teachers had a positive opinion of the IILP, the lack of adjustments in the school organization and school structures generated a certain rejection to the inclusive and integrative pedagogical task. The mainstream teachers, especially those in the schools with 'AK', were reluctant to adjust their own pedagogical practices, seemingly because they had not yet assumed the inclusive instruction as part of their own teaching duties. This perception seems to be logical, as the 'AK'-classes did have their own teachers and, therefore, the mainstream teacher was relieved of this duty. Other authors have also identified this situation as

problematic, indicating that if the mainstream teachers do not see the instruction of disabled pupils as part of their duty, they will tend to “organise covert segregation in the school (e.g., the special class)” (Pijl and Meijer, 1997:9). In the case of the ‘AK’ IILP, it is very probable that some teachers did not perceive the instruction of the pupils with D/SEN as their task, which led to a certain resistance to differentiated teaching. Many teachers associated more difficulties than gratifications with the common lessons. Therefore, their *covert segregation* might be expressed as the tendency to organise less common lessons (in the case of the ‘AK’) or to expect the special aid to teach the pupils with D/SEN in parallel (either within the common classroom or outside, that is, in the resource-room).

Finally, the disposition of the resources and the transparency of their use appeared to be more known within the ‘AK’. The ‘AK’ were the IILP with the longest trajectory; consequently, it is reasonable that the schools and its members were more familiar with managing resources. The ‘Inverted Inclusion’ had the lowest acceptance rate to transparency. In the case of the ‘EI’, the parent of the mainstream pupil interviewed was not aware if the current project would go further after the integrated pupil would finish school. The ‘Inclusion’, on the other hand, complained more about the lack of clarity of the project’s goals. The ‘Inclusion’ also demanded more support from the authorities’ during this pilot phase.

The following diagrams will summarise the discussion above, setting each UA1 with the discussed dimensions to differentiate integration from inclusion from a theoretical point of view. To clarify the criteria of the diagram, each UA1 is placed in either one of the three positions, represented by the dotted lines: one directly under **Integration**, other in the middle of the range and the last under **Inclusion**. These positions will indicate if the different UA1 correspond to either the integration or the inclusion theory, or are a rather undefined differentiation (middle of the range). The three diagrams (No. 4, 5 and 6) will illustrate the dimension ‘selection of pupils’, ‘adaptations and restructuring’ and ‘resources and support’.

The diagrams will also demonstrate that there was no UA1 that represented solely the integration or the inclusion. Only because of this fact, it would be fair to say that the IILP were programmes in development. Given that the survey examined the cases only during a short period of time, it cannot establish nor forecast whether the

IILP will tend in the future to a more inclusive approach or remain within a more integrative one. Some elements proposed by different authors that should promote the success of the inclusion (summarised in the Table 5:93) are present in either one or more of the surveyed schools.

Diagram 4: Integration vs. inclusion. The selection of pupils by UA1.

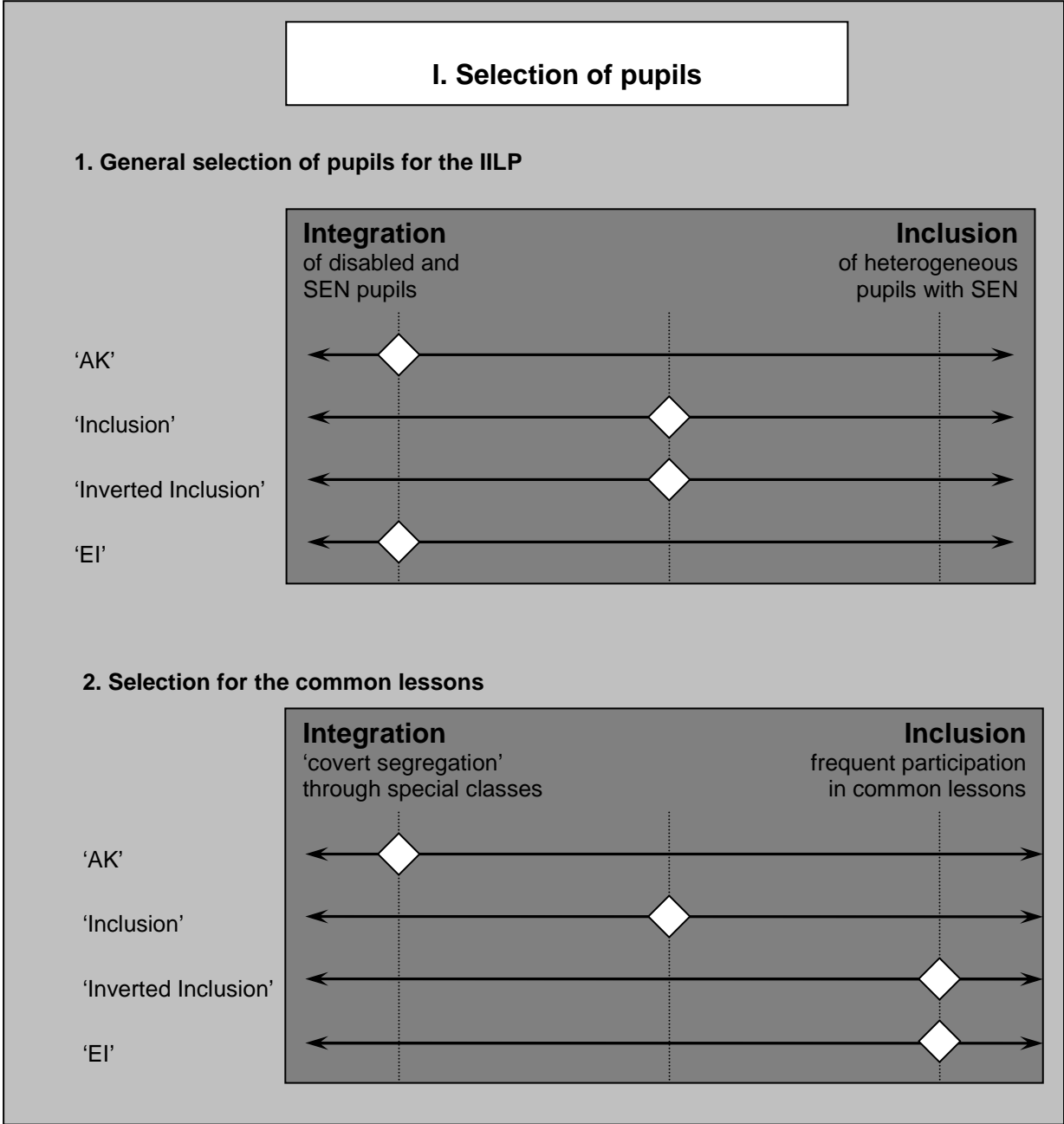


Diagram 5: Integration vs. inclusion. The adaptations and restructuring of the school by UA1.

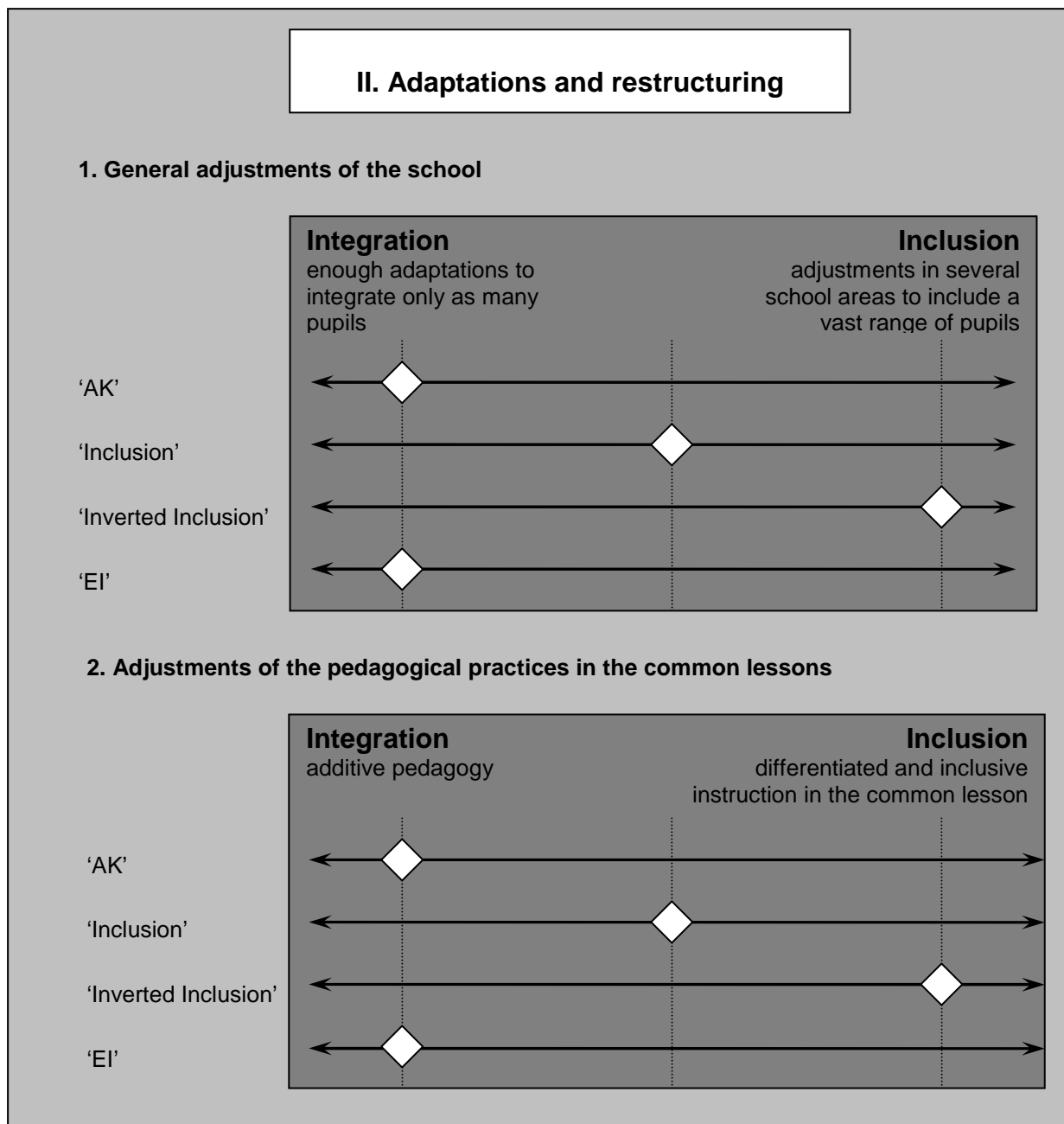
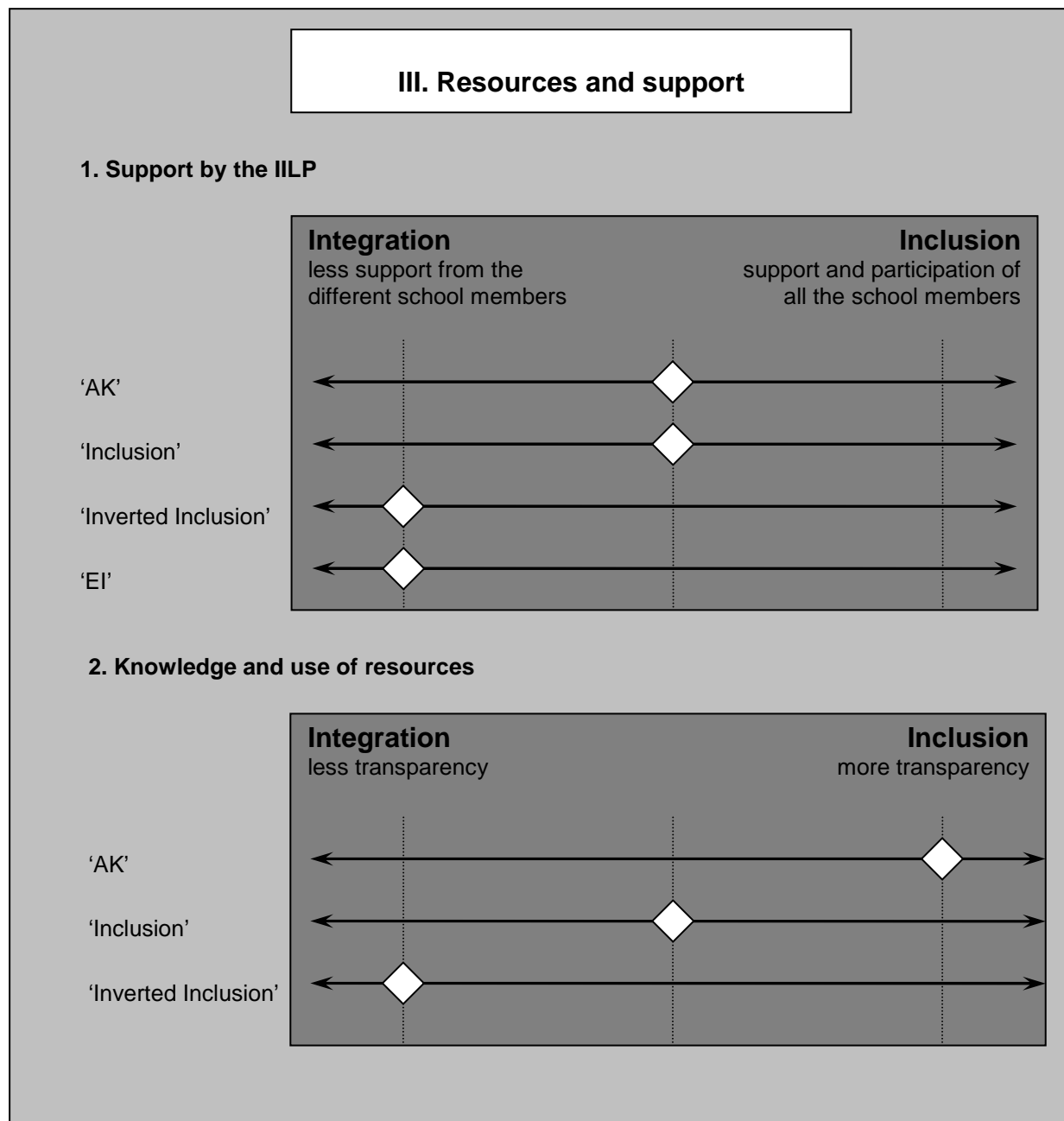


Diagram 6: Integration vs. inclusion. The management of resources and support by UA1.



2. Alterity analysis by UA2

Todorov argues that the relation to the Other is constituted by three dimensions. In this final part, the alterity relation, divided in the three axes proposed by Todorov, will be discussed. For the purposes of this investigation, the discussion will consider the relation to the Other, and the Other is the pupil or classmate with a disability. The context where this relation takes place is the mainstream school with an IILP, and, as

mentioned many times before, the IILP's comprehended four different study cases: 'AK', 'Inclusion', 'Inverted Inclusion' and 'EI'. The relation to the Other that is going to be discussed comprises the relation constituted between pupils with D/SEN and the parents, teachers and classmates (UA2). Finally, there will be a short discussion to objectivise the alterity relation to the Other using the dilemma of difference.

2.1. The alterity with the Other of the mainstream pupils

The alterity relation of the mainstream pupils with the Other was based mostly upon a recognition of the difference. Even though the axiological axis of most of the mainstream pupils acknowledged the difference, the value judgement made about the difference can be categorised in two groups: those who liked the pupils with D/SEN and those who did not like them. There was almost no neutrality, as indifference, regarding the Other in the axiological sense. The classmates made an axiological analysis of the Other based upon two levels, the characteristics of the Other regarding individuality (characteristics unrelated to disability) and identity (related to disability).

On the level of individuality, the mainstream pupils liked their classmates with D/SEN because they were nice to each other (QS-S1-01-q8), funny (QS-S3-12-q8) or friendly (QS-S1-02-18). On the contrary, the mainstream pupils of the 'Inclusion' IILP quite frequently mentioned as a reason for disliking the classmates with D/SEN that they were loud, behaved differently and disrupted their concentration. This was also mentioned by the other mainstream pupils; however, within the 'Inclusion' it was a regular argumentation. This unanimity in the reasons for disliking could be related with the fact that the pupils with D/SEN spent more time in the common classroom with the mainstream class than the 'AK'. The argumentation is clearly not intrinsically related to the disability. However, the inability of the Other with an intellectual disability to behave in a certain expected manner could probably have been more strictly judged by their peers, than if it were somebody without an intellectual disability. This is the case of the 'Inverted Inclusion', in which there was almost no criticism towards the pupils with visual disability, nor towards those with SEN.

Regarding the axiological axis of the identity of disability, the mainstream pupils showed a rather positive axiological judgement when the presence of the Other in the

mainstream context represented a benefit for themselves: “Das wir nicht rechnen müssen und viel Spaß haben” (QS-S3-10-q8) or “Die Vorteile die wie durch die bekommen zb. Ausflüge” (QS-S1-04-q8). The mainstream pupils expressed a rather negative axiological judgement when the Other represented a disrupting factor in the mainstream routine: “Also, das wäre besser wenn wir nicht so viel mit den Behinderten zu haben! (sic)” (QS-S1-05-q9).

The mainstream pupils of the ‘Inclusion’ and the S6 (an ‘AK’ IILP) related to the Other through a helper relationship, rather than an helper-helpee relationship. The axiological axis in this relation with the Other was not reciprocal, since the mainstream pupils saw themselves as the ones who were able to provide help or showed their classmates with D/SEN how things worked. The mainstream pupils interpreted their relation to the Other with the axiological value of:

superior
inferior

regarding the position of the mainstream pupils to help and the position of the Other to learn from the mainstream pupils. In other words, the mainstream pupils saw themselves in the position of ‘experts’ (helpers): “Das man ihn meistens zeigen kann wie etwas geht (sic)” (QS-S3-16-q8; QS-S3-15-q8; QS-S3-08-q8 and QS-S3-09-q8). Even though the mainstream pupils described this helper-relation to the Other in the open questions, they rejected the statement (I), that addressed the same relationship, with a –63,9%. The results showed that in general the mainstream pupils did not perceive themselves as active helpers of the Other, though they manifested an interest to help the Other.

In the ‘Inverted Inclusion’, there was an axiological relation of reciprocity to the Other. There was an acknowledgement of the Other’s difference with a recognition of the Other as an equal: “das man sehen kann das sie Sehbehinderten auch nur menschen sind (sic)” (QS-S6-06-q8). The helper-helpee relationship was also different in the ‘Inverted Inclusion’. The help was seen as a reciprocal action. Not only those with visual disability needed the help of the Other, but also the Other needed the help of the pupils with visual disability. This might be because all pupils

had SEN and were approached by the teachers with the same strategies. Therefore, all pupils perceived themselves as pupils with needs within the learning context. There was no superior or inferior group when learning.

Another alterity relationship examined between the mainstream pupils and their classmates with D/SEN related to friendship. Friendship was only observed in the 'Inverted Inclusion' statement (h) and not in the other IILP's. A teacher of the 'AK' analysed the situation as follows: "echte Freundschaften entstehen nicht, es sind Helferbeziehungen. Manchmal erfahren sie durch die Regelschüler Demütigung und Ablehnung. Freunde finden sie unter ihresgleichen" (QT-S1-01-q24). In the teacher's view, the helping relationship was not an equal relationship and, therefore, not a suitable axiological dimension to establish a friendship. The helper (mainstream pupil) was in a superior position than the Other. In the case of the surveyed IILP, only the 'Inverted Inclusion' had an equal and reciprocal helper-helpee relation, which was shown through the results of the statement (h) and the open questions.

Praxeologically, the older the pupils, the less interactions and contacts took place: "Die Kontakte der Regelschüler (6. Klasse!) zu den beh. Schülern (Schüler mit geistiger Behinderung) müssen leider sehr gezielt von den Lehrern eingefordert werden. Das heißt: Sitzplatzbestimmung durch die Lehrkraft vorgegeben, etc...Gruppenarbeiten: Welche Schüler mit welchem beh. Schüler zusammenarbeiten soll... Spontane Kontakte der Schüler ohne Beh. mit den Schüler mit Behinderung sind inzwischen leider sehr selten geworden. Bitte beachten: Pubertätsgefälle!" (QT-S1-02-q24). In the teacher's opinion, the praxeological axis in this case made difficult the spontaneous interest toward the Other, and that could have influenced the development of friendship. The disability also played a role in the interest toward the Other: again, the intellectual disability positioned the Other in an inferior axiological value. Therefore, if there was any interaction or relationship at all, it was mostly an interaction between pupils motivated by the teachers and was oriented to a very specific role: the 'helper'. Although, in the most cases, the praxeological axis showed an interaction, the axiological axis remained in the dichotomy superior–inferior.

Epistemologically, the helper relationship was not reciprocal. To be able to fulfil the role of a helper, it was necessary for the mainstream pupils to understand and know

the Other's needs. Many of the mainstream pupils mentioned that the interactions with classmates with a disability showed them how to relate with people with disability. The statement (jj) (Graph No. 14:173) also showed that the knowledge of the Other and His disability is addressed by the teachers in the mainstream class. The mainstream pupils also signalled that the praxeological interactions as helper, or the simple encountering with the Other had taught them how to deal with them and to understand them (QS-S3-14-q8; QS-S6-06-q8). Conversely, the parents of the pupils with D/SEN hoped for their children to learn and copy the behaviour of the mainstream pupils. The expectations of the parents regarding the epistemological axis for the Other with intellectual disability is less comprehensive and rather more imitative.

The friendship relationship, on the contrary, could be based upon an acknowledgement of the difference of the Other (QS-S6-13-q8; QS-S6-07-q8). However, the epistemological acknowledgement of the difference did not have to position the Other in a superior-inferior axiological dichotomy. The statement (kkk) showed that the pupils of the 'Inverted Inclusion' did not agree with the statement that the Others were different because of their disability. Nonetheless, during the interviews and open questions there was an acknowledgement of the Other's difference, but not in a category of:

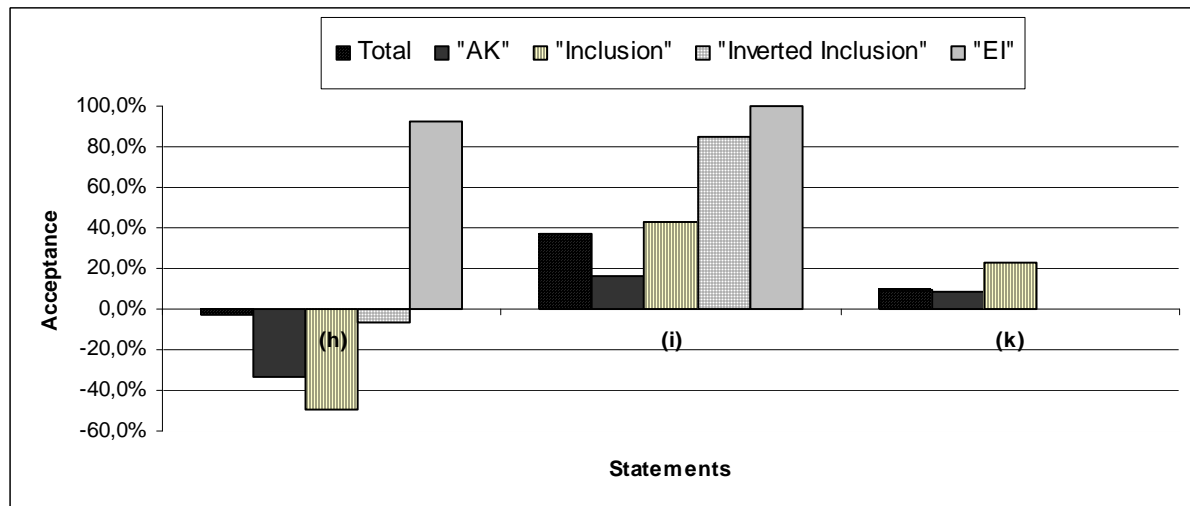
superior
inferior

The Other could be equal to the pupils from the 'Inverted Inclusion' and be loved, since the friendship was based on an emotional acceptance and estimation of the Other. Consequently, the praxeological axis revealed an identification with the Other: "(...) Meine Tochter lernt, dass nicht alle die gleiche ‚Ausrüstung‘ zum leben haben, jedoch genau so viel Chancen wie sie haben, ein Schulabschluss zu bekommen zum gewünschten Ziel anzukommen" (QP-S6-06-q4).

The graph (No. 23) shows also that although there is not necessarily a friendship relationship between the mainstream pupils and the Other of the other IILP, the mainstream pupils believed they maintained a cordial interaction with the Other

(statement i). The statement (k)¹³¹, however, revealed that the mainstream pupils did not agree with the fact, that the Other had found friends in the mainstream classes, which sustained the opinion of QT-S1-01-q24 about having friends within their peers and not the mainstream children.

Graph 23: Acceptance rate to friendship between mainstream pupils and the Other.



Finally, less often mentioned by the mainstream pupils during the open questions was the axiological recognition that the Other was different: “Weil man die Unterschiede gut feststellen kann” (QS-S4-01-q8). However, the topic about the difference was addressed later in the statement (kkk). In that case, the mainstream pupils, except those of the ‘Inverted Inclusion’, agreed with the affirmation that there were differences between people because of the existence of a disability (graph No. 16:186).

The majority of the mainstream pupils, besides the ones of the ‘Inverted Inclusion’, had a rather distant relationship with the Other. The praxeological axis showed that the pupils were not eager to have much contact with the Other during common lessons, which was the case of some mainstream pupils of the ‘AK’: “das sie gehen und nie mehr auf die Schule kommen (sic)” (QS-S1-16-q9). The pupils of the ‘Inclusion’ also mentioned, with certain regularity, the desire not to have to have much contact (even physical) with the included children: “Sie sollen leise sein und

¹³¹ The statement was not posed to the pupils of the S6, therefore the data was not included in the graphic. In the case of the ‘EI’, the acceptance rate was 0% and for that reason it does not appear in the statement (k) of the graphic.

nicht neben mir sitzen weil die so laut sind” (QS-S5-06-q9). Mentioning the desire to have more time in common with the Other was rather unusual. The mainstream pupils expected the Other to adopt a specific behaviour: being silent, not disrupting, not touching the food during cooking class, and so on. The special treatment the teachers gave the Other was also often criticised (Recording 3: Interview mainstream pupil). Even though the mainstream pupils acknowledged the Other’s difference, they did not approve a differentiated treatment. The axiology axis of the mainstream pupils regarding the Other was mainly understood as

superior
inferior

however, the mainstream pupils expected their teachers to treat them equally: same penalties, same learning expectations, same behaviour demands in class: “Das sie mal im Unterricht mitmachen würden und nicht ein paar Blätter. Das sie mehr freundlich sind !! Und nicht zicken!! (sic)” (QS-S5-04-q9).

2.2. Alterity with the Other of parents of mainstream pupils and parents of pupils with D/SEN

The alterity between the parents of the mainstream pupils and the Other was more or less inexistent. The relation of the parents of the mainstream pupils to the Other existed through their children (mainstream pupils) and the school. Therefore, the interpretation about the Other was made upon what they perceived from their children, the general opinion they had about the Other and disability and the impressions they had of the IILP. This alterity to the Other was, therefore, based on an epistemological ignorance of the Other’s identity and constructed upon impressions and stances derived from the knowledge of other disabled people. There was, consequently, a general knowledge of an Other with disability, but not specifically about the Other of the IILP. There was no direct approach to the Other, but rather to the parents of the pupils with D/SEN. The praxeological axis to the parents of the pupils with D/SEN was rather low, which was confirmed with the acceptance rate to the statement (p) that relates to the contact between parents.

The axiological axis of the parents of the mainstream pupils to the Other was addressed mostly through adjectives that illustrated the valorisation of a general Other that mainly referred to the identity of disability. The majority of the parents of the mainstream pupils made, in general, a separation between the children with and those without a disability by bestowing antonymic adjectives on the Other and their children (table No. 32). The contrast in the adjectives showed an axiological acknowledgement of the differences of the Other. There was, nevertheless, a smaller part of the parents who rejected the idea that the Other was different from their children.

Table 32: Descriptive adjectives about the Other and the mainstream pupils

the Other	mainstream pupils
ill	healthy
weak	strong
not normal / abnormal	normal
with difficulties	without difficulties

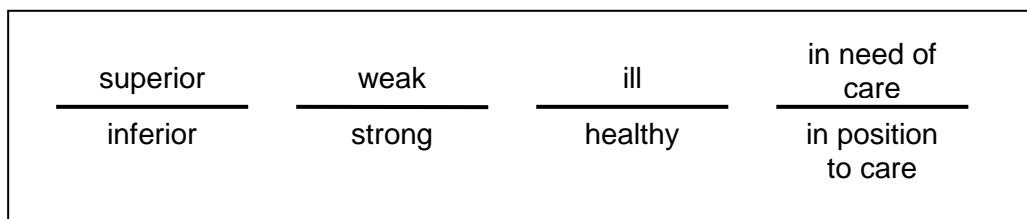
Regarding the parents of the mainstream pupils who acknowledged the Other's difference, there were several in this axiological axis. The first to be mentioned is the pure identification of differences associated to the disability's identity: "(...) für mich selba wichtig dass mein Kind weist Kindern mit Behinderung sind auch Kinder. (...) in Leben gibts unterschiedliche Menschen (sic)" (QP-S1-03-q4 and q9).

The second axiological approach observed within the parents of the mainstream pupils correlated to the exotism of disability, and according to that exotism the identity of disability was valued as something extraordinary: "(...) Die Kinder lernen, daß Behinderte nicht schwache Seiten, sondern besondere Fähigkeiten haben" (QP-S1-11-q4). While both quotes, as already mentioned, ascertained the differences between people with and without a disability, they differentiate between each other using an exotic valuation of the difference. Disabled pupils did not have weaknesses; they had, on the contrary, *special* capacities.

A third correlation regarding difference mentioned by the parents of the mainstream pupils included the categories "weak", "ill" and "in need of care and consideration": "Fördert die Rücksichtnahme im Umgang mit Schwächeren; Fördert die behinderten

Schüler; Übernahme von Verantwortung für die behinderten Schüler” (QP-S2-02-q9) or: “Ich finde, daß mein Sohn viel besser mit Mitmenschen umgeht, seit er mit Behinderten zusammen ist. Den Behinderten tut es auch gut, daß Sie mit ‚normal gesunden‘ Kindern zusammen sind” (QP-S3-14-q4). The axiological interpretation of the Other used a superior–inferior dichotomy. While the Other was placed in a position of needing help, one can observe that it is a similar axiological relation than the one by the mainstream pupils, who related to the Other in a helper relationship.

The axiological interpretation about the Other as ill, weak or in need of care translated for the mainstream pupils into a desired alterity to the Other. This desired alterity considered, in its praxeological dimension, a helper role for the mainstream pupils: “Ich hoffe, dass mein Kind den Umgang mit ‚andersartigen‘ Kindern lernt, ein soziales Verhalten pflegt und hilfsbereit ist und ein Bewußtsein für Menschen mit Behinderungen entwickelt” (QP-S7-01-q4). The IILP was, therefore, perceived as a beneficial learning context for the development of social skills, responsibility and involvement. The desire alterity, from the perspective of the parents of the mainstream pupils, also consisted an axiological care for the Other. While the axiological values of the mainstream pupils towards the Other was as follows:



In the epistemological axis, the breakdown of inhibitions as regards the Other because of Her disability was also part of this desired alterity: “Kinder lernen mit Behinderungen umzugehen; (...)” (QP-S3-09-q9). Finally, the praxeological search for a rapprochement was still open. It was certain, in any case, that the parents of the mainstream pupils expected a praxeological alterity to the Other from the mainstream pupils. Whether this praxeology should develop into an identification with the Other or the adoption of the Other’s values, was not clear.

A forth interpretation of the Other came through an axiological valorisation of the Other’s disability. The parents of the mainstream pupils underlined the importance for the mainstream pupils to relate to the Other, so they could, from an axiological point

of view, value the condition of being disabled. This value represented the parents of the mainstream pupils's axiological interpretation, who perceived the disability as a negative category. The Other's condition as disabled or the existence of an impairment was for the UA2_2 something bad. This value, however, did not relate to a moral category, but rather to a worse life situation or characteristic. The IILP would therefore allow their own children to determine this same category and be able to extrapolate to the same conclusion they already made: "(...) Sie sehen das es Kinder gibt, denen es schlechter geht (sic)" (QP-S3-03-q4) or "Es lern, dass es Menschen mit Behinderung gibt und dass es nicht's schlimmes ist. Und dass es Menschen gibt, die Hilfe brauchen und aber auch, dass man von Behinderungen bei Mitschülern lernen kann, wie gut sie es ohne Behinderung haben (sic)" (QP-S5-08-q4).

Finally, there was a smaller group of parents of the mainstream pupils for whom the Other should not be axiologically perceived as different: "Die Kinder lernen damit umzugehen. Sie akzeptieren das Schüler alle gleich sind und das es keine Unterschiede geben darf (sic)" (QP-S3-08-q4). The alterity to the Other underlined the praxeological approach for which a differentiated treatment was not wished. However, an equal treatment meant for some parents an undifferentiated treatment in the common life at school: "Die Behinderte werden genau so behandelt wie die ohne Behinderung" (QP-S4-01-q9), while for another parent of a mainstream pupil an equal treatment meant the absence of discrimination because of the disability (QP-S3-09-q4).

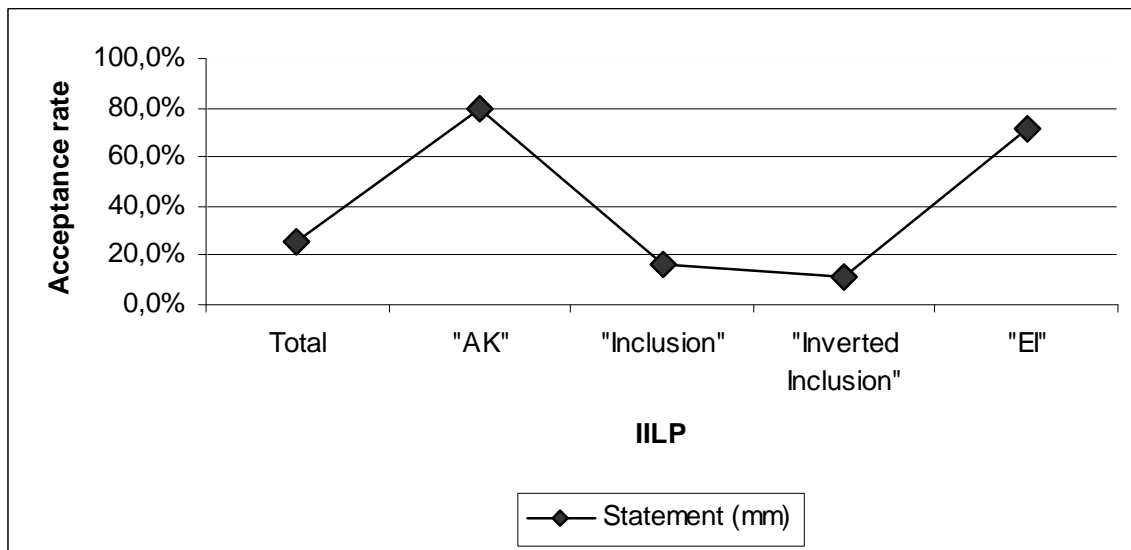
The parents of the mainstream pupils who stated that there should be no differentiated treatment for the pupils with disability, were acknowledging the difference in an axiological dimension. Nevertheless, at a praxeological level they were advocating for an equal treatment. Both statements considered the Other to be different; however, the praxeological acceptance of the Other came through the epistemological knowledge of the disability and those with that condition. This argument was also proposed by some advocates of the Disability Rights Movement. The axiological judgement of the Other with disability rests upon normalcy in order to ensure an equal treatment. For the advocates of the Movement, the Other's difference is negated to ensure equality. However, the parents of the mainstream pupils who expected an equal treatment for the people with disability did not negate the Other's difference: "Andere Kinder lernen mit Sehbehinderungen oder anderen

Behinderungen umzugehen; Mehr Verständnis; Keiner wird mehr ausgeschlossen” (QP-S6-09-q4).

The parents of the mainstream pupils perceived, in general, the IILP as a positive experience for their children. The IILP would allow their children (the mainstream pupils) to have a better knowledge of the Other, The IILP experience would teach several things. For a start, their children would learn more about disability: “Die nicht Behinderten Schüler, werden Verantwortungsbewußter und Schritt für Schritt mit dem Thema Behinderung angenähert (sic)” (QP-S3-05-q9). Children would develop a set of social skills to manage difference and especially disability outside the school (QP-S3-11-q9; QP-S7-01-q4; QP-S5-09-q4, QP-S6-01-q4, etc.). The IILP would also give the opportunity to the Other to be integrated and participate within the mainstream society (QP-S3-11-q9; QP-S1-07-q9, etc.).

Regarding the own epistemological level about the Other and the IILP itself, the parents of the mainstream pupils and the parents of the pupils with D/SEN did not show the same interest in going in depth into the topic *inclusion* or *integration*. The statement (mm) shows that while within the polled parents of the mainstream pupils and the parents of the pupils with D/SEN there were many who did search for more information regarding this topic, the acceptance rate with this statement was different between the IILP's. The 'Inclusion' and 'Inverted Inclusion' barely agreed on this statement (Graph No. 24), while the other IILP did have more interest on the integration/inclusion topic.

Graph 24: Acceptance rate of the parents regarding the search for information about inclusion/integration



Another difference between the parents of the pupils with D/SEN and the parents of the mainstream pupils was the expectations on learning achievement for the Other. In the open questions the parents of the pupils with D/SEN commented the learning aspects of the IILP, criticizing the undifferentiated common lessons as well as the teaching didactics of the mainstream teachers: “Alle Beteiligten bemühen sich sehr, trotz systembedingter Schwierigkeiten (zielgleich lernen, nicht differenziert, Frontalunterricht, viele Fächer, Fachlehrer und Fachräume) (...)” (QP2-S5-01-q16). The parents of the mainstream pupils, on the other hand, appreciated the teaching rhythm of the common lessons, which gave the mainstream pupils the opportunity to repeat subjects and questions (QP-S5-09-q9; QP-S6-08-q9; QP-S6-01-q9 and QP-S6-02-q9). The comments of the learning achievements in the common lessons were done by parents of both ‘Inclusion’ and ‘Inverted Inclusion’.

The parents of the pupils with D/SEN had a relation to the Other, yet in a private and familiar sphere; therefore, the alterity was in general based upon a axiological approach based on love. The parents of the pupils with D/SEN did not use adjectives to characterise their children, but they did characterise the mainstream pupils. The adjectives used to define the mainstream pupils could be extrapolated to establish the axiological axis of the relationship between the parents of the pupils with D/SEN and the Other. Axiologically, the parents of the pupils with D/SEN did acknowledge the difference of the Other. The acknowledgement of the difference was not categorised as the dichotomy inferior–superior. The parents of the pupils with D/SEN

addressed categories related to the disability: healthy–ill; and the behaviour: undesired–desired/normal.

The categories used by the parents of the pupils with D/SEN referred to the characterization of the mainstream pupils. The parents of the pupils with D/SEN expressed through these adjectives the praxeological and epistemological relation they hoped for their children to establish with the mainstream pupils: “weil sich der Kontakt zu gesunden Kindern positiv auf unser Kind auswirkt. Unser Kind ahmt Gebärden anderer behinderter Kinder nach (Sprache, ...)” (QP2-S1-03-q8). The parents of the pupils with D/SEN hoped for their children to adopt more characteristics of the non disabled classmates: “Dass mein Kind lernt mehr (...) möglich von den Schülern ohne Behinderungen und im normalen sozialen Umfeld sich zu verhalten” (QP2-S4-02-q8). The category “normalcy=non disabled” was also mentioned by some parents of the pupils with D/SEN. In this sense, the contact and interactions with normality was not perceived as the proposal of the normalization, but rather as the adoption of the *normal* behaviours: “(...) Das alltägliche Miteinander geübt wird, soziale Kompetenzen aller gefördert werden. Mein Kind vorwiegend ‚normale‘ Vorbilder vor Augen hat” (QP2-S4-04-q16).

Despite the fact that many parents of the pupils with D/SEN wished their children to assimilate some of the behaviours of the non disabled children, it does not seem that the parents of the pupils with D/SEN wished the total assimilation of the Other to the mainstream pupils. The praxeological expectations of the US2_3 seemed to be the learning of what they esteemed to be *normal* characteristics. The expectation that the mainstream pupils could learn something of the Other was not totally ruled out, but only few of the parents of the pupils with D/SEN expected a mutual learning exchange between the mainstream pupils and the Other (graph No.17, pp.:193). While the parents of the mainstream pupils and the parents of the pupils with D/SEN had epistemological expectations for their own children, the learning expectations for both units of analysis were different. The parents of the pupils with D/SEN expected their children to learn the normal behaviours of the mainstream pupils, whereas the parents of the mainstream pupils expected their children to learn about disability and to develop social abilities.

Another interesting praxeological aspect of the relation between the parents of the pupils with D/SEN and the Other was the interest to make a social statement through the integration of their children in a mainstream school: “Dass unser Kind genauso selbstverständlich zur Gesellschaft gehört wie Sie und ich” (QP2-S4-04-q8). The axiological belief of the parent of a pupils with D/SEN considered that the life in common was the correct way of living. In order to validate this belief, this parent had put a great deal of energy in achieving the integration of the Other in the mainstream school: “Für uns war von Anfang an klar, dass der J ganz normal (...) sein Weg gehen wird. Und dieses Thema Sonderschule, Sonderkindergarten, war für uns zwar nicht ein Thema” (Recording 2: Interview parent2, 16”). The distancing from the special school represented for this parent the acceptance of a discriminatory learning model.

Epistemologically, the majority of the parents of the pupils with D/SEN did not make any mention of the knowledge of the Other. Only through the interview was it possible to determine that the parent of a pupils with D/SEN did know the Other. During the interview with one parent there was a certain rejection to use the word “disability”, which was rather replaced with other constructions that used the concept “different”. In an axiological dimension, the Other was not judged by a disabled identity: “Dann kommt noch die Frage: braucht er noch jemand, der ähnlich zumindest ist wie er? Vielleicht gibt's das ja nicht. (...) Seinesgleichen gibt es nichts, meines Erachtens. Auch Down-Syndrom-Kinder sind total unterschiedlich. Und bisher haben wir nicht das Gefühl gehabt, dass es ihn fehlt” (Recording 2: Interview parent2, 2'58”).

The disability label, according to this source, was necessary to have access to some benefits and the access to the IILP. The disability label helped partially to describe the Other but represented a negative axiological parameter that came from the outside: “Ich sag es nie, das Wort [Behinderung], also nur wenn es nötig ist, sozusagen. Wenn ich einen Behindertenausweis brauche oder irgend so was. Also... Behinderung... (...) ich versuche so zu denken, dass jeder ist. wie er ist als Mensch. Die Behinderung kommt von außen. (...) Auch für Kinder wie J., kommt natürlich auch von außen, weil für ihn die Gesellschaft nicht so... Behinderung, für mich ist es irgendwie... das Wort ist für mich schwierig. Das Wort kommt von außen. (...) Manchmal braucht man den Begriff einfach, um gewisse Dinge zu bekommen. Finde

ich aber schlecht eigentlich, dass die Behinderung feststellen muss. (...) Für mich ist es [das Begriff] schon eher negativ." (Recording 2: Interview parent2, 25'35"). This parent preferred to use general concepts as diversity to describe her child, concentrating the definition on individual characteristics and resisting the use of a generalised description for the Other. On the other hand, the existence of a Down Syndrome was a visual element that revealed the Otherness not only to herself, as a mother, but to the general social context in the outside.

Therefore, the exploration of what the disability meant or represented for the parent of a pupils with D/SEN could only be interpreted as the negation the parent made of the meaning disability=inferiority. Regrettably, there was not enough data to allow exploring how deep the knowledge of the parents of the pupils with D/SEN about the Other was, or if there was a common knowledge between the parents. However, when asked why they had chosen an IILP, the parents of the pupils with D/SEN tended to believe they knew the learning needs of the Other, which was: to be normal, to belong to society, to developed their learning capability, etc. Yet the expectations of the parents of the pupils with D/SEN could be a projection of the image they constructed about the Other.

2.3. The alterity with the Other of the teachers

The teachers related in a totally different way to the Other than the other UA2. The encountering with the Other took place in the mainstream classroom, in the common lesson, and the relation was not necessarily based on an affective level. Consequently, the alterity relation to the Other was based upon a specific hierarchical teaching interaction. Even though the relation with the Other remained within a very specific framework, the alterity to the Other had the same nuances than the alterity relation of the other UA2. The pedagogical choices, strategies and approaches taken along the IILP process by the teachers expressed the alterity axes of the relation to the Other.

There was a general acknowledgement in the axiological dimension among the teachers that the Other was different. The difference was recognised and identified within two identity levels: the Other's learning needs and the Other's behaviour. The

first level was pointed out in the 'Inclusion' and 'AK' IILP, while the second level was relevant in the 'Inverted Inclusion'.

In the 'Inclusion' and 'AK' IILP, the teachers acknowledged the learning needs of the Other as being different. However, for the teachers these needs could be translated into two diametrically different axiological values. The Other had either surprised the teachers or had confirmed the expectation the teachers had had about the Other's learning capability: "(...) Kinder mit Behinderung in Regelschulen ‚bremsen‘ zu sehr, hat sich nicht bestätigt! Bin überrascht, welche Entwicklungsfortschritte diese Kinder bei uns gemacht haben (positiv überrascht!)" (QT-S2-02-q14); and the contrary: "(...) Wir wissen aber auch, dass jeder Schüler [mit D/SEN] eine individuelle Grenze erreicht und somit individuell gefördert werden muss (...)" (QT-S5-02-q20). Both axiological interpretations of the Other were based upon the same axiological judgement: the learning ability of the Other=inferior. The teachers that rejected their original hypothesis on the Other's learning ability possibly did so because they either had a deeper epistemological knowledge of the Other's needs. The interpretation of this group of teachers was a pragmatic and effective interpretation of the Other. In contrast, the remaining teachers had a rather finalist interpretation, since they kept on expecting a low learning achievement of the Other. The finalist interpretation could also have been used to justify the distancing of the Other by relieving the teaching task to the special teacher or the resource-room.

In the case of 'Inverted Inclusion', the pupils included in the special school, who in this case were the Other, were pupils with SEN. For the teachers of this IILP, the difference was established not by the learning capabilities or needs of the Other, since the pupils with visual disability did share this aspect with Them, but rather on a behavioural level. The Other was seen as a disrupting factor in the climate of the special school: "(...) Eine Vernachlässigung der Sehbehinderten Kinder darf nicht stattfinden! Es sollte darauf geachtet werden, dass unsere Schule nicht zum Auffanbecken [sic] von problematischen Schülern wird! (...)" (QT-S6-03-q22). For the teachers of this IILP, the Other's behaviour was axiologically bad and in some degree influenced the praxeological level, since the teachers expressed a certain rejection of the Other's integration.

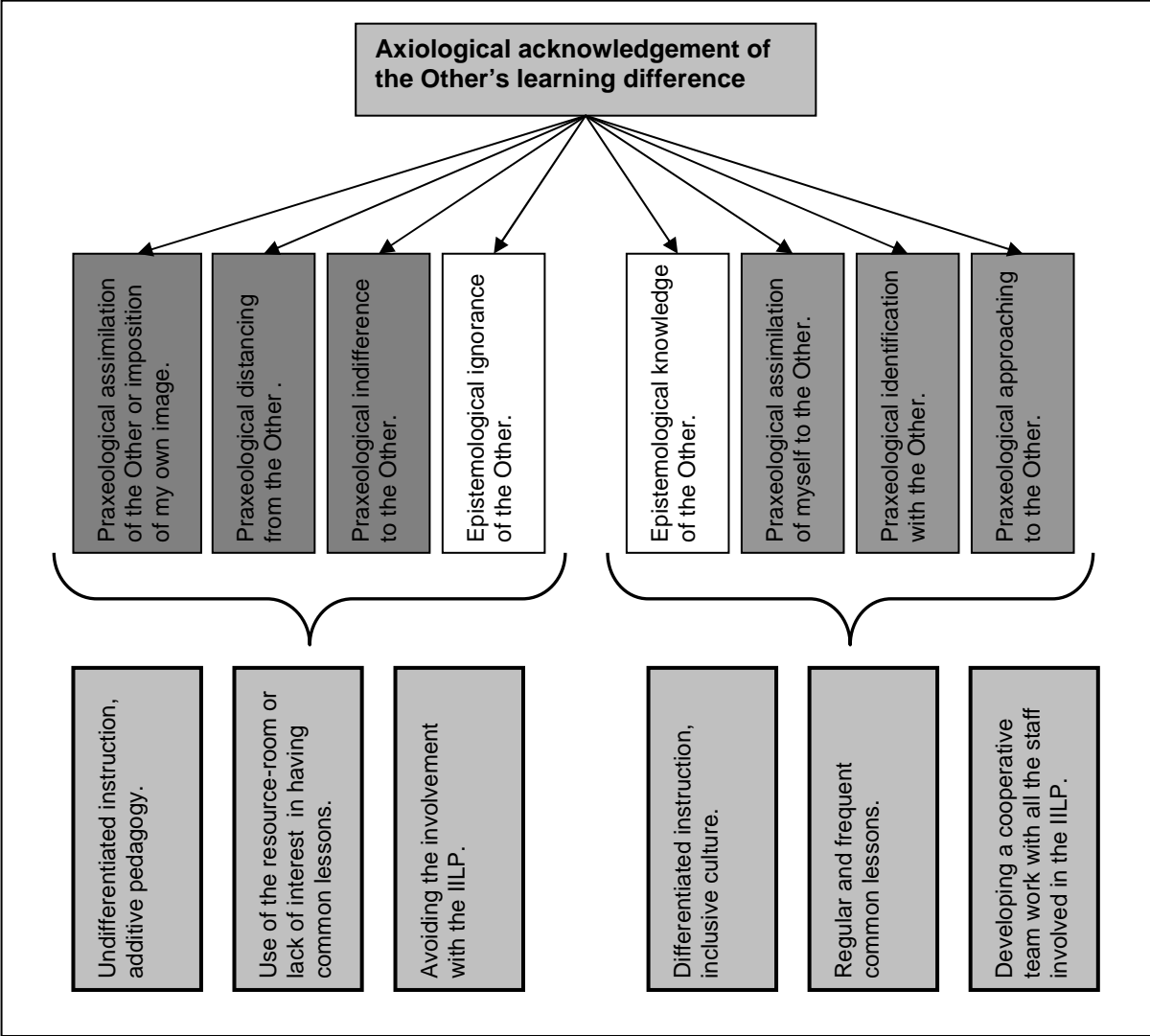
The general praxeology of the teachers when getting to know or approaching the Other was revealed in the acceptance rate to the statements (III and mmm). Both statements affirmed that it was important to inquire more about the type of disability and the pupils with their own characteristics. The general acceptance rate to this affirmation was high: statement (III) 86,4% and statement (mmm) 90,9%. The teachers reached for more information about the Other, mainly through colleagues, when there was a difficulty with the Other. In case of a difficulty with the Other, the teachers did not contact the Other, nor did they search for information in the bibliography or through the specialist or the Other's family.

From among the polled schools, only between two to six teachers participated in the survey. The teachers had to be involved with the IILP in order to fill out the questionnaires. Besides the 'Inclusion', which had the most teachers participating in the survey, the other schools had a rather low participation of teachers. Praxeologically, few teachers in the polled schools opted to get involved in the IILP. However, those involved in the IILP had roughly a third of their instruction periods with common lessons. Some of the polled teachers mentioned the colleagues that were not involved in the IILP, adducing a certain praxeological indifference to the Other: "(...) Auch andere Kollegen sollten sich mit dieser Form des gem. Unterrichts beschäftigen und vertraut machen" (QT-S5-01-q20).

Another praxeological element observed among the teachers related to the experience factor. Those teachers who had previous contact with disabled people, had less uncertainties and fears when interacting with the Other in the IILP. Also, those who had recently begun with common lessons observed that their praxeological approach had changed the epistemological axis towards the Other, changing the axiological fear of the Other: "Ich hatte eine vielleicht eher distanzierte Haltung, bedingt durch Unsicherheit. Jetzt habe ich keinerlei Berührungängste mehr" (QT-S4-01-q14). There was, however, a part of the teachers who would distance themselves of the Other when the teaching task became difficult. The differentiated instruction demanded a wider knowledge of the Other, which was also an epistemological dimension of the relation to the Other that was rather low. The differentiated instruction demanded, on the other hand, a praxeological identification with the Other. This identification meant the assimilation to the Other in order to understand the Other's needs, learning processes, abilities and difficulties. The

following diagram (No. 7) shows the possible outcomes and pedagogical decisions depending on the axiological acknowledgement of the Other's different ability to learn.

Diagram 7: Axiological axis about the Other's difference and the pedagogical strategies



Although the teachers, except for those of the 'Inverted Inclusion', agreed that the collaborative work between the staff involved in the IILP was positive and necessary, some teachers viewed the praxeological effort as a burden. The epistemological dimension of the Other was enriched by the teachers and staff meetings. Through these meetings, the knowledge about the Other and the pedagogical strategies for the IILP increased. The search and interest to get in touch with similar IILP and schools was, however, totally rejected by all the teachers (statement x). It appears that every pedagogical action that demanded more time from the teachers was, if

possible, avoided, although this action could be positive for the development of the common lessons and the IILP.

The dilemma of difference, as an expression of the alterity relation to the Other, was a relevant issue constantly addressed in the open questions and pointed out through some statements. As mentioned before, the majority of teachers, agreed that the Other was different than the mainstream pupils. The difference was axiologically established by their learning ability, as well as by characteristics pertaining to the disability. The judgement value of the difference varied between the teachers. Although the Other was mostly perceived as having more difficulties to learn, or to learn through the mainstream didactics, the acknowledgement of this fact put the teachers in a praxeological position that demanded a different pedagogical plan of action to handle the common lessons.

The question posed by the dilemma of difference was how to handle the differences in the common lesson from a pedagogical point of view. Consequently, the dilemma of difference was an alterity question, since the axiological axis established the Other's difference. This difference affected the ability and needs to learn. It was clear that the sole recognition of the Other's difference, as an axiological starting point, barely represented the wider variety of the axiological dimension between the teachers. The acknowledgment of the Other's difference might be grounds enough for some teachers to distance themselves from the participation in the IILP; however, the polled teachers got involved in the programme in spite of that.

The dilemma of difference represented the pedagogical praxeology of the alterity to the Other, which is "the tension between the intention to treat all learners as the same, and the intention to treat them as different, with due attention to their individual needs" (Terzi, 2007:94). The teachers agreed, on regard to this tension, that the IILP meant to attend the individual needs of all pupils with the use of different methods and didactics (statement ccc), through the differentiated instruction (statement eee) and through the granting of a disadvantage compensation when grading (statement fff). The teachers in the 'Inclusion' were widely reluctant to agree on the last statement in comparison to the other IILP. Also, the teachers rejected (between – 33,3% and –69,9%) that the inclusion/integration meant to foster the Other over the mainstream class (statement ggg). Finally, the teachers in all the IILP agreed

(between 66,7% and 100%) that it was important to consider both the weaknesses and abilities of the Other in the common lesson (statements nnn and ooo). The results of this statements showed that acknowledging the Other's differences (weaknesses and abilities) was important, as well as the differentiated treatment during the common lessons.

While in general the teachers agreed on the fact that a differentiated instruction was important and positive, they preferred to concede a compensation for the Other's disadvantage concerning grades. This could be understood as a paradox, since a differentiated instruction would demand also a differentiated evaluation. Therefore, it would be no point in granting disadvantage compensation, but rather evaluating the chosen objectives and contents in an individual and differentiated instruction. The open questions regarding the actual pedagogical practices to plan and execute a differentiated instruction showed that the teachers did acknowledge the need to perform as a mainstream teacher. And yet, they manifested the difficulty or even impossibility to do so. The barriers for the teachers to plan a differentiated instruction included the time consuming factor, the lack of time during common lessons to actively include the pupils with D/SEN, the prioritization of mainstream pupils over pupils with D/SEN, the lack of resources and the lack of adequate knowledge to attend the SEN derived from a disability.

This tension between acknowledging the Other's individual learning needs and the intention to provide support, was mostly avoided by a number of teachers in the case of the 'AK'. Although they acknowledged that they could provide this differentiated instruction, there were barriers that prevented the participation of the 'AK' pupils in the mainstream class. The barriers, in this sense, were partly self-imposed by the teachers and partly the result of the lack of adaptations of the school organization to facilitate common lessons. Therefore, the mainstream class did not adapt to the IILP and did not promote the active participation of the Other during common lessons. This fact could be explained since the classmates with D/SEN were actually pupils of the 'AK', this is, pupils of the special school. Therefore, the mainstream school and the mainstream teachers applied an additive pedagogy in the common lesson.

In some cases, the addition was not even a problem since some teachers avoided these situations by not offering common lessons in subjects that seemed not to be fit

for the Other: “Mein Schwerpunkt liegt definitiv auf dem sozialen lernen, da ich RS-Lehrerin bin und D/E unterrichte, zwei Fächer, die sich nur bedingt für einen gemeinsamen Unterricht anbieten” (QT-S2-04-q19). The praxeology in this example is clear: the teacher was not ready to adapt his instruction to offer the subject in a differentiated way so all the pupils could participate. The dilemma in this case was solved by accepting the Other’s difference and learning needs, and by denying the Other the attention of His individual needs. The Other had to adapt and if He was not able to, then there was a praxeological distancing from him. Axiologically, it was also clear in this example that the teacher had established the learning capabilities of the Other, thus determining that the Other would not even have access to this subject. The problematic of adapting the teaching strategies was avoided.

Another example was posed by the following statement regarding the inclusive theoretical proposal: “Es kann passieren, dass Schüler der Sonderschule im sonderpädagogischen Bereich zu kurz kommen, da Ausstattung, Materialien oder Angebote einer Sonderschule nur bedingt genutzt werden können. Auch können die Schüler der Regelschule ‚gestört‘ werden. Die Idee ist hervorragend, lediglich der Notendruck u.ä. behinderten ein freies Zusammenarbeiten” (QT-S3-02-q22). Here was again the axiological acknowledgement of the Other’s difference and His individual learning needs. However, neither the mainstream school nor to the mainstream teacher were not held responsible for the attention to the individual needs, the SEN. The school was not adapted to provide this attention or to promote the inclusive participation. Also, mentioning that the mainstream pupil could be disturbed by the Other is already an axiological judgement. The Other was viewed as a negative element for the mainstream class. The Other did not belong to the mainstream class or at least He had not the same relevance at a participatory level. The last part also adduced that grading became problematic when having an inclusive teaching. This opinion had the same principle than the example above: the lack of intention to adapt the system to prevent the system from becoming a barrier to participation.

A final example presented by the teacher of the ‘AK’ related to the acknowledgement of the difference; however, in this case the Other’s treatment had to be equal: “Das Wichtigste an dieser Lernsituation ist ein normaler Umgang mit den Kindern. Ich halte nichts davon, sie in einem Sonderstatus zu halten. Den haben sie an einer

Sonderschule. Ich bin der Meinung, die Kinder müssen auch lernen, sich in einem ganz normalen Umfeld ohne Sonderstatus zurecht zu finden” (QT-S2-03-q19). In a similar vein: “Normalität/Normalisierung! Alle Beteiligten sollen verstehen und erleben, dass zwar Unterschiede vorhanden sind, dass es jedoch auch Normen und Regeln gibt, die für alle gelten” (QT-S3-02-q19). The praxeological decision in this case was to assimilate the Other to the mainstream culture, to impose the normal school context, so that the Other could participate in the mainstream school context. The identity of the Other was in this case negated, his individual needs were not attended.

In some regards, the ‘Inclusion’ IILP confronted the dilemma of difference in a roughly different manner than the ‘AK’, even though there were some teachers from the ‘Inclusion’ that expected the Other to adapt himself to the mainstream class: “Wir versuchen die Schüler soweit es geht inklusiv zu unterrichten. Wir wissen aber auch, dass jeder Schüler eine individuelle Grenze erreicht und somit individuell gefördert werden muss. Das ist im Regelunterricht nicht immer möglich. Die Schüler gehen dann manchmal in einen Nebenraum. (...)” (QT-S5-02-q20). The teachers tried to teach them attending their individual needs.

Hence, the fact that the Other was mostly in the mainstream class meant that the resource-room and the special teacher were not seen as a way out, but more as a support that was occasionally used. However, similarly to the teachers of the ‘AK’, the teacher of this example expected the Other to adapt to the teaching strategies of the mainstream class. The Other reached the limit of his learning ability, which left the Other as the active element that reached a limit, rather than the teacher exhausting his strategies until reaching all the possibilities for a differentiated instruction.

Another element to see in the ‘Inclusion’ was the dilemma of difference viewed as being just to all pupils. The attention to the individual needs was seen in this case not only regarding the inclusive pupils, but as a fair treatment for all pupils: “Allen gerecht zu werden!” (QT-S5-04-q19). However, this same teacher believed that the problem of this tension was that many colleagues were not prepared for this task due to the fact that the inclusive concept was not clear enough.

Finally, the last example regarding the dilemma of difference in the 'Inclusion' expressed the intention to use all kinds of pedagogical strategies to achieve the satisfaction of the individual needs. This is, acknowledging the Other's differences and using differentiated strategies, even though this meant rethinking the whole school organisation and functioning: "Individuelle Förderung jedes einzelnen Schülers mit binnendifferenziertem Weg und zieldifferenten Bedingungen. Verstärkung sozialer Kompetenzen bei allen" (QT-S5-05-q19). This teacher underlined that the Other participated in all subjects, even if this meant that the subject would be taught in the common lesson and the use of the resource-room with the help of the special teacher should be employed when necessary.

Although the tension that presented the dilemma of difference was clearly solved in this case by the willingness to attend the individual needs of all pupils, there were some identifiable barriers that made the participation of all pupils difficult: "Es gibt z.B. noch nicht flächendeckend in den allgemeinbildenden Schulen verankert. SchulleiterInnen und Lehrkräfte müssen ihre Bedenken und Ängste abbauen" (QT-S5-05-q22) and "Budget für inklusive Schulen muss neu geregelt werden. Rechtl. Fragen müssen geklärt werden. Personale Ressourcen müssen überdacht werden" (QT-S5-05-q29). The axiological fear of the Other could, in the opinion of the teachers, trigger the distancing of the Other. This is, the eagerness to transform the school into an inclusive institution on all levels might be slowed down or even stopped by the axiological and epistemological axis of the negative alterity to the Other. Again, as mentioned in all the IILP: the resources, the support and the clarity of the IILP can also prevent the integrative IILP from becoming more inclusive and covering more school levels.

VIII. Conclusion

Over the last few years, an increasing number of societies have become concerned with understanding diversity and its implications for current life, “mainly because today most societies are intercultural, which has led to the development of an approach to and an understanding and validation of diversity” (Sagner-Tapia, 2010). These societies are also trying to solve cultural difficulties and promote a more just life in common that ensures, among others, participation, inclusion, acceptance and democracy.

Many societies are concerned with providing and ensuring equality to heterogeneous populations. Often, this intention rests on the presumption that societies are able to guarantee justice more easily if they concentrate on sameness rather than on differences. Cigman (2007) believes that in school inclusion, for example, the existing tendency “to emphasise sameness at the expense of difference, or *vice versa*, has to be overcome” (pp. XXIII) since it is no solution to recognition, which is the key process to stop discrimination as it exists.

The disability condition has proven to be a part of “changing views on diversity” as Frederickson and Cline stated (Frederickson and Cline, 2009:5). Not only did pupils with disability or SEN evidence themselves as different by their visual characteristics, but also by their behaviour and defining identity. The recognition of the Other’s difference by the majority of the UA2 was a confirmation of those above mentioned changing views on diversity. The acknowledgement of the Other’s difference had, however, different expressions in the axiological, praxeological and epistemological axes of alterity.

The scholars of the Disability Studies had the apprehension that the acknowledgement of the disabled Other as different could be in detriment to his identity. Not only the scholars of the Disability Study, but also the advocates of the Disability Rights Movement and the advocates of the negation of the Other’s difference stated that the acceptance of the Other’s difference would lead to a spoiled identity and a continual segregation. Their postulate evidenced an axiological belief that difference=inferiority. This postulate has not proven to be completely correct in the survey.

This investigation has shown that even though there was a general consensus that disability was part of the changing views of difference, in most of the cases the acknowledgement did not inevitably lead to a spoiled identity of the Other or His segregation. There evidently were those who rejected the Other because of His difference and would prefer to segregate Him. This was shown through some opinions of the mainstream pupils, who expressed their wish not to have any contact with the pupils with D/SEN. Also, some teachers believed that the Other was not capable of learning, or that the common lessons resulted in a burden for the mainstream teachers. However, these examples were not the only expression of the alterity regarding the Other, nor were they the opinion of the majority of the polled UA2. For some teachers, for example, the acknowledgement of the Other's difference meant the recognition of the Other's need to a differentiated instruction. This realization did not coincide with the proposal that centring the view on normalcy would ensure participation. On the contrary, to ensure the participation of the Other in the IILP demanded a series of adaptations of the school and of the pedagogical practices.

This investigation has also evidenced that the teachers identified the consequences of the dilemma to provide more individual attention and differentiated instruction. However, for many of the teachers the barriers that prevent them to attend all the pupils' needs are still too predominant to do so. Also, as long as the pupils with D/SEN belong to the special school or belong to an 'AK' class, the mainstream teachers, and therefore the mainstream school, will probably not accept the differentiated instruction and the increasing common lessons as part of the regular teaching tasks. Another element evidenced in the survey was the use of the status of being disabled as a source of profit for the access to programmes, support and resources. Even though some parents of the pupils with D/SEN did not like to label their children with some predefinition of disability, the use of the labels proved to be beneficial when participating in the IILP.

In short, the acknowledgement of difference is not necessarily an insurance to provide individual attention to the special needs. However, the negation of the Other's difference will not ensure this either. Furthermore, the negation of the Other's difference will prevent the social context to even enter into the topic of the dilemma of difference, which allows the reflection on the topics of difference, pedagogical

practices and inclusion. From an alterity point of view, an axiological negation of the Other's difference will not facilitate an epistemological knowledge of the Other's identity and needs. It might promote a praxeological approach, but will not promote an effective participation. Conversely, recognising the Other's difference can go either way, but at least, within an IILP, this could drive the staff to work collaboratively to ensure an inclusive culture. To promote an inclusive participation and culture, there has to be an understanding that the school is opening its doors to heterogeneity. Consequently, the topic of difference is a paramount issue in the organization that should be thematised, approached and examined. The achievement of an inclusive culture and the attention to the needs of all individual pupils is more complex than the sole acknowledgement of the Other's difference; however, this is a necessarily starting point. Also, the IILP should not only concentrate in attending the SEN of those with a disability, as the attention should be on the SEN of all pupils.

The survey also showed that the schools were still in a point of figuring out what the life in common with the pupils with D/SEN meant. The dialogue phase has not yet begun; however, some UA2 individually had started the first phase. Those who were consciously or unconsciously beginning the process of dialog were still dealing with the first phase, which was the knowledge of the Other. There was no case study that addressed the dialogue process in a systematic way. The thematization of the Other was randomly done and not as a part of a teaching and learning process. The interactions with the Other were more intuitive than meticulous. Few teachers pointed out, for example, that the interactions between the pupils with and without D/SEN had been purposefully induced by the teachers, since the older the pupils, the less spontaneous interactions are taking place between them.

The survey also has pointed out that even though there was a consensus within the cases that the IILP was a good programme, some of the members occasionally felt lost in the process. The teachers manifested the need of more support by the authorities and the other colleagues not yet involved in the IILP. Many teachers expressed their intention to attend the learning needs of the pupils with disability; however, it seemed that besides the existence of a number of barriers, the teachers did need more support for this task.

Regarding the surveyed IILP cases, there was no clear division between integration and inclusion. The 'AK', together with the 'EI', rather corresponded to the definition of integration because of their somewhat additive pedagogical approach. However, the 'Inclusion' and 'Inverted Inclusion' did not have an additive pedagogical approach, yet the pedagogical adaptations only related to the classes and teachers that were involved in the IILP, not affecting the rest of the colleagues and levels. In this sense, the 'Inclusion', as a pilot project, was not yet an inclusive IILP, but rather a project that intended to be more inclusive than integrative. The 'Inverted Inclusion', on the other hand, reflected more the inclusive culture, intending to cover more levels with the inclusion of pupils with SEN.

There were many factors that showed the development of some IILP into a more inclusive approach. Some of these factors, mentioned as being successful elements for inclusion (table No. 5:93), were found indistinctly in all four cases and not necessarily in the more adaptive programs. So, for example, regarding pedagogical strategies, the positive recognition of the Other was present in almost all IILP. The adaptation of the pedagogical didactics, curriculum and objectives was one of the elements that presented more dissent between the cases. In the 'AK', these adaptations were executed by the 'AK' teachers but not by the mainstream teachers, while in the 'Inclusion' the achievement of these adaptations was in process.

Regarding the members, almost all surveyed schools had specialised staff collaborating with the IILP. The teachers praised the collaborative work with the specialised staff as positive. However, in terms of involvement of the other school members (parents, authorities and other colleagues), this was a problem in all IILP. Regarding the class descriptions in which the pupils with D/SEN were included or integrated, the gender distribution was equal in all IILP's; however, only the 'Inclusion' and 'Inverted Inclusion' ensured smaller groups for the constant participation of the pupils with D/SEN in common lessons. The acceptance of the class towards the pupils with D/SEN varied. The study could not identify any pattern regarding the amount of time spent with common lessons to be influential in a more accepting atmosphere.

Besides, the S7 with 'EI', all the other schools of the survey did have a collaboration with a partner school. The S7, did not seem to have the support of any centre,

authority or school to develop their IILP. The resource-room was mainly conceived as a room for the disabled pupils when they could not be successfully included in common lessons. The other pupils and the mainstream teachers did not profit from this sort of spaces.

This study showed two general forms to integrate pupils with D/SEN in the mainstream school. The one intended to ensure the attention of the individual needs, but this approach was perceived more as an intention than as an actual characteristic of the IILP. The other form rather concentrated on the additive pedagogy, which expected the pupils to assimilate to the mainstream school culture. Both strategies presented different difficulties. The first one aimed at an inclusive culture that could ensure the development of the Other's identity. The attention on His learning needs would become the cornerstone for the development of an alterity dialogue that would allow implementing the necessary adaptations, changes and involvement. The first strategy expected and demanded a highly participative, creative and involved staff and school membership. The second might be less stressful, since the expectations of change were not that high. The second strategy might even function for certain disabilities that demand fewer adaptations.

The question that remains is whether all schools are prepared to get involved in a programme that demands so many adaptations, time, knowledge, involvement and energy. Without sanctioning the one or the other approach, the theoretical expectations of the inclusion are based upon a rather whole new school concept. Accordingly, one question arises: are all schools prepared for that challenge?, or even: should be all schools prepared and willing to participate in this challenge? If yes, what does it mean for the organization? How can schools be prepared for facing inclusion? In this sense, covering a more extensive area with inclusion programmes, this is, more grades, different school levels and different secondary school types, will demand the same adaptations that are not yet accomplished in the schools with IILP. The practical barriers (resources, staff, preparation, organization, etc.), together with the fear of the Other and the resistance to accept the Other and many other heterogenous Others to be part of the task of mainstream teacher, will also prevent the inclusive approach to be successful.

The assumption that inclusion could be introduced in an even greater number of schools within a certain time frame is a rather naive expectation. Even though some schools and authorities might possess the required willingness, the adaptations and adjustments expected from the theoretical inclusive approach are demanding. The surveyed IILP have done many efforts for achieving the integrative and even inclusive objectives; however, to achieve the inclusion as described in the bibliography demands structural changes in the educational system of BW. Also the many adjustments expected for the inclusive approach demand the preparation of the mainstream school to be able to attend the individual needs of a heterogenous group of pupils. Practical situations like these demand adaptations not only of the school inclusive programmes but also already during the formation of mainstream teachers. Topics like resources, infrastructure, school selection of pupils or number of pupils per class refer also to main changes in the whole educational structures. Therefore, the question is not whether the whole educational system has to change in order to achieve the inclusion, but rather how to successfully manage inclusive programmes with feasible changes and within schools that want to assume the challenge.

Inclusion is important to support and promote a plural society. The school is one of the most important places where one can encounter diversity. A plural society is a transversal value that has to be learnt. And as such, the educational system has also to be part of this process. The inclusion and integration currently seem to rather serve the mainstream pupils for them to be aware of this plurality, which was constantly mentioned by the parents as a valuable experience. However, the pupils with D/SEN and their families are also engaged in this social change by demanding more participation in the mainstream structures.

Although this learning process concerning plurality might be paramount for the current society and its changes, one has to be careful in not imposing the inclusion to all pupils and all schools. The inclusion of the pupils can turn into an ideological statement rather than a pedagogical alternative. The pupils with D/SEN and their families have to have the freedom to choose whether they prefer the inclusive or the special school path. The imposition of one educational system over the other will not attend the needs of each pupil, as for some inclusion will be the right approach, and for others it will be the special school. Inclusion should be a choice and not an

ideological obligation. Inclusion is indeed important and should be supported; however, its functioning should be promoted while being conscious of the Other's difference. Consequently, schools and their members have to be prepared to make the necessary adjustments and adaptations in order to respect each other's individual needs and identities.

The following are some phases to take into account when developing inclusion and improving the alterity relation to the Other:

1. A diagnose must firstly determine the current status of alterity: what are the values, attitudes and knowledge regarding the Others?
2. Then the school has to determine clear learning goals within the learning curriculum. This learning plan has to intentionally intervene the existing alterity in order to promote social cohesion and the attention to everybody's needs. The learning objectives must promote the knowledge of the respective heterogenous identities present in the school, the mutual exchange and the construction of a common identity. Basically, the objectives must represent the four phases of the dialogue and the three axes of alterity proposed by Todorov.
3. School members should propose pertinent methodologies and didactics for the learning process of the dialogue. The didactics should represent the interests of students and teachers.
4. As part of the knowledge of the Other's identity it is also important that abilities and interests of the students are promoted, such as visual arts, music, films, literature, sports, etc. The nearest to their interests and the more familiar the methodologies are, the more effective and quicker the engagement of the students will be.
5. Evaluating is an important phase in the learning process. It will allow realizing if the goals are being achieved or if some modifications are relevant.

IX. List of abbreviations

α : acceptance rate

AK: Außenklassen

BW: Baden-Württemberg

D/SEN: disability and special educational needs

DD: dependant domain

EI: Einzelintegration

ID: independent domain

IILP: inclusive or integrative learning programmes

IP: instruction periods

KM: Kultus Ministerium

LDD: learning difficulties and disabilities

PH: phase

RL: Regellehrer

RS: Realschule

SEN: special educational needs

UA: units of analysis

WRS: Werkrealschule

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XII. Annex

1. Campaigning of “Aktion Mensch” about inclusion

Image 1: Publicity campaign for Inclusion “Der einzige Unterschied I”



**Der einzige Unterschied:
Sie ist Klassensprecherin.**

Schule so gestalten, dass alle gleichberechtigt und selbstverständlich daran teilnehmen können. Das ist Inklusion. Ganz im Sinne der UN-Konvention über die Rechte von Menschen mit Behinderungen. Sie fordert in Artikel 24 ein inklusives Bildungssystem. Die Rahmenbedingungen der Schule müssen sich an die Bedürfnisse und Besonderheiten der Schulleitenden und Schüler anpassen und nicht umgekehrt. Damit alle das gleiche Recht auf Bildung haben.

dieGesellschafter.de
IN WIRTSCHAFTLICHEN VERBÄNDEN FÜR EINER GESELLSCHAFT WOLLEN WIR LEBEN!
DIE VERBÄNDE DER
BUNDESGESAMTHEIT
UND SELBSTHILFE
IN KOOPERATION MIT DER AKTION

**5. Mai
INKLUSION
DABEI SEIN.
VON ANFANG AN.**

Image 2: Publicity campaign for Inclusion “Der einzige Unterschied II”



**Der einzige Unterschied:
Sie hat noch keinen Feierabend.**

Selbstverständlich und gleichberechtigt arbeiten und an der Gesellschaft teilhaben: Das ist Inklusion. Ganz im Sinne der UN-Konvention über die Rechte von Menschen mit Behinderungen. Sie fordert in Artikel 27 einen offenen, inklusiven und für Menschen mit Behinderungen zugänglichen Arbeitsmarkt. Damit auch Menschen mit Behinderungen gleichberechtigt am freien Arbeitsmarkt teilnehmen und ihre Interessen selbst vertreten können.

dieGesellschafter.de
IN WIRTSCHAFTLICHEN VERBÄNDEN FÜR EINER GESELLSCHAFT WOLLEN WIR LEBEN!
DIE VERBÄNDE DER
BUNDESGESAMTHEIT
UND SELBSTHILFE
IN KOOPERATION MIT DER AKTION

**5. Mai
INKLUSION
DABEI SEIN.
VON ANFANG AN.**

2. List of 'AK' registered IILP in Baden Württemberg (school year 2009/10)

Table 1: Freiburg

Außenklassen of public Special Schools in School year 2009/10 State of Baden-Württemberg Government District Freiburg						
City / Administrative Districts of the Special Schools (S. Sc.)	Special School		Mainstream School (M. Sc.)			Schools that participate in the Study
	Type of the S. Sc.	Place	Type of secondary M. Sc.	Code for the Study	Place	
Freiburg	Intellectual Disability	Freiburg	Realschule	-	Freiburg	No
Emmendingen	Learning difficulty	Waldkirch	Hauptschule	-	Waldkirch	No
Breisgau- Hochschwarzwald	Intellectual Disability	Heitersheim	Hauptschule	-	Heitersheim	No
Breisgau- Hochschwarzwald	Intellectual Disability	Heitersheim	Realschule	-	Heitersheim	No
Breisgau- Hochschwarzwald	Intellectual Disability	Heitersheim	Berufliche Schule	-	Müllheim	No
Ortenaukreis	Intellectual Disability	Offenburg	Hauptschule	-	Offenburg	No
Ortenaukreis	Intellectual Disability	Offenburg	Hauptschule	-	Appenweier	No
Ortenaukreis	Intellectual Disability	Willstätt	Hauptschule	-	Kehl	No
Waldshut	Intellectual Disability	Waldshut- Tiengen	Werkrealschule	-	Waldshut- Tiengen	No
Schwarzwald- Baar-Kreis	Learning difficulty	Donau- eschingen	Hauptschule	-	Donau- eschingen	No
Schwarzwald- Baar-Kreis	Intellectual Disability	Villingen- Schwenningen	Werkrealschule	-	Unterkirnach	No
Konstanz	Intellectual Disability	Singen	Hauptschule	-	Ludwigshafen	No
Tuttlingen	Intellectual Disability	Tuttlingen	Hauptschule	-	Wurmlingen	No
			Total of M. Sc with Außenkl.	13		0

Table 2: Karlsruhe

Außenklassen of public Special Schools in School year 2009/10 State of Baden-Württemberg Government District Karlsruhe						
City / Administrative Districts of the Special Schools (S. Sc.)	Special School		Mainstream School (M. Sc.)			Schools that participate in the Study
	Type of the S. Sc.	Place	Type of secondary M. Sc.	Code in the Study	Place	
Karlsruhe Stadt	Intellectual Disability	76199 Karlsruhe	GHS mit Werkrealschule	0	76228 Karlsruhe	No
Karlsruhe Stadt	Intellectual Disability	76199 Karlsruhe	Realschule	0	76137 Karlsruhe	No
Karlsruhe Land	Intellectual Disability	76149 Karlsruhe	Grund- und Hauptschule	0	76149 Karlsruhe	No
Karlsruhe Land	Intellectual Disability	76646 Bruchsal	GHS mit Werkrealschule	S4	76709 Kronau	x T2
Karlsruhe Land	Intellectual Disability	75038 Oberderdinge n	GHS mit Werkrealschule	0	75053 Gondelsheim	No
Karlsruhe Land	Intellectual Disability	75038 Oberderdinge n	Realschule	0	75038 Oberderdingen	No
Karlsruhe Land	Intellectual Disability	76275 Ettlingen	Grund- und Hauptschule	0	76316 Malsch	No
Karlsruhe Land	Intellectual Disability	76275 Ettlingen	Grund- und Hauptschule	0	76275 Ettlingen	No
Rhein- Neckar- Kreis	Physical disability	68526 Ladenburg	Hauptschule	0	68526 Ladenburg	No
Rhein- Neckar- Kreis	Physical disability	68526 Ladenburg	Hauptschule	0	68305 Mannheim	No
Rhein- Neckar- Kreis	Physical disability	68526 Ladenburg	Hauptschule	0	68549 Ilvesheim	No
Rhein- Neckar- Kreis	Intellectual Disability	74889 Sinsheim	Grundschule	0	74889 Sinsheim	No
Rhein- Neckar- Kreis	Intellectual Disability	68723 Schwetzingen	GHS mit Werkrealschule	0	68723 Oftersheim	No
Rhein- Neckar- Kreis	Intellectual Disability	68723 Schwetzingen	GHS mit Werkrealschule	0	68789 St. Leon- Rot	No
Rhein- Neckar- Kreis	Intellectual Disability	68723 Schwetzingen	GHS mit Werkrealschule	0	68775 Ketsch	No
Rhein- Neckar- Kreis	Intellectual Disability	68723 Schwetzingen	GHS mit Werkrealschule	0	68535 Edingen- Neckarh.	No

Rhein-Neckar-Kreis	Intellectual Disability	69469 Weinheim	GHS mit Werkrealschule	0	68542 Heddesheim	No
Neckar-Odenwald-Kreis	Intellectual Disability	74722 Buchen	GHS mit Werkrealschule	0	74743 Seckach	No
Heidelberg	Intellectual Disability	69123 Heidelberg	Realschule	0	69120 Heidelberg	No
Pforzheim	Intellectual and physical disability	75177 Pforzheim	GHS mit Werkrealschule	0	75177 Pforzheim	No
Enz-Kreis	Intellectual Disability	75228 Ispringen	GHS mit Werkrealschule	0	75228 Ispringen	No
Enz-Kreis	Intellectual Disability	75228 Ispringen	GHS mit Werkrealschule	0	75203 Königsbach-Stein	No
Calw	Intellectual Disability	75385 Bad Teinach - Zavelstein	GHS mit Werkrealschule	0	75387 Neubulach	No
Freudenstadt	Intellectual Disability	72160 Horb	GHS mit Werkrealschule	0	72160 Horb-Dettingen	No
Rastatt	Intellectual Disability	76437 Rastatt	Grund- und Hauptschule	0	76549 Hügelsheim	No
25						0

Table 3: Tübingen

Außenklassen of public Special Schools in School year 2009/10 State of Baden-Württemberg Government District Tübingen						
City / Administrative Districts of the Special Schools (S. Sc.)	Special School		Mainstream School (M. Sc.)			Schools that participate in the Study
	Type of the S. Sc.	Place	Type of secondary M. Sc.	Code for the Study	Place	
Tübingen	Intellectual Disability	Tübingen	Grund- und Hauptschule	0	Kusterdingen	No
Bodenseekreis	Learning difficulty	Friedrichshafen	GHS mit Werkrealschule	0	Friedrichshafen	No
2						0

Table 4: Stuttgart

Außenklassen of public Special Schools in School year 2009/10 State of Baden-Württemberg Government District Stuttgart						
City / Administrative Districts of the Special Schools (S. Sc.)	Special School		Mainstream School (M. Sc.)			Schools that participate in the Study
	Type of the S. Sc.	Place	Type of secondary M. Sc.	Code for the Study	Place	
Stuttgart	Intellectual Disability	Stuttgart	Hauptschule	-	Stuttgart	No
Stuttgart	Intellectual Disability	Stuttgart	Hauptschule	S8	Stuttgart	x T2
Stuttgart	Physical disability	Stuttgart	Hauptschule	-	Stuttgart	No
Stuttgart	<i>Erziehungs- hilfe</i>	Stuttgart	Hauptschule	-	Böblingen	No
Stuttgart	<i>Erziehungs- hilfe</i>	Stuttgart	Hauptschule	-	Böblingen	No
Rems-Murr- Kreis	Intellectual Disability	Steinheim- Kleinbottwar	Werkrealschule	-	Oberstenfeld	No
Ludwigsburg	Intellectual Disability	Bietigheim- Bissingen	Hauptschule	S3	Bietigheim- Bissingen	x T1
Ludwigsburg	Intellectual Disability	Bietigheim- Bissingen	Realschule	S2	Bietigheim- Bissingen	x T1
Ostalbkreis	Intellectual and physical disability	Schwäbisch Gmünd	Hauptschule	-	Schwäbisch Gmünd (Straßdorf)	No
Heidenheim	Intellectual and physical disability	Herbrech- tingen	Hauptschule	-	Herbrech- tingen	No
Göppingen	Intellectual Disability	Göppingen	Werkrealschule	-	Göppingen	No
Göppingen	Intellectual Disability	Göppingen	Werkrealschule	-	Bad Boll	No
Göppingen	Intellectual Disability	Geislingen	Werkrealschule	-	Bad Boll	No
Esslingen	Intellectual Disability	Nürtingen	Hauptschule	-	Neckartail- fingen	No
Esslingen	Intellectual Disability	Esslingen	Hauptschule	-	Ostfildern	No
Hohenlohekreis	Intellectual and physical disability	Künzelsau	Hauptschule	S1	Künzelsau	x T1
Schwäbisch Hall	Language impairment	Schwäbisch Hall	Hauptschule	-	Schwäbisch Hall	No

Main-Tauber-Kreis	Intellectual Disability	Lauda-Unterbalbach	Hauptschule	-	Niederstetten	No
			Total of M. Sc with Außenkl.	18		4

3. Questionnaires and their different versions

3.1. First version: Pre-Test version

3.1.1. Qsv_PT: Questionnaire for mainstream pupils

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung der Schulintegration von Schülern mit Behinderung und/ohne sonderpädagogischem Förderbedarf. Bitte lies jede Frage aufmerksam durch und beantworte sie dann. Vielen Dank für deine Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Es werden hier allgemeine Informationen zu deiner Person erfragt

1. Du bist:

- a) Männlich
- b) Weiblich

2. Wie alt bist du?

3. In welcher Klasse bist du?

II. In diesem Teil geht es um Mitschüler¹³² mit einer Behinderung, die deine Klasse besuchen.

4. Hast du Kontakt mit Personen mit einer Behinderung außerhalb der Schule? Du kannst mehrere Alternativen ankreuzen.

- a) Nein
- b) Ja, mit Personen in meiner Familie
- c) Ja, mit Freunden meiner Familie
- d) Ja, mit Personen aus meiner Stadt / Viertel / Dorf
- e) Ja, _____

5. Hast du im Kindergarten oder in der Grundschule Mitschüler gehabt, die eine Behinderung hatten?

- a) Ja, im Kindergarten
- b) Ja, in der Grundschule
- c) Ja, im Kindergarten und der Grundschule
- d) Nein

¹³² Unter "Mitschüler" werden Mitschüler und Mitschülerinnen verstanden.

6. Wie häufig finden die folgenden Schulsituationen in deiner Klasse statt?

	täglich	4 Mal pro Woche	2 bis 3 Mal pro Woche	1 Mal im Woche	Kaum
a) Mitschüler mit Behinderung kommen zu uns zum Unterricht.					
b) Ich helfe meine Mitschülern (egal, ob es Mitschüler mit Behinderung sind oder nicht) im Unterricht bei den Aufgaben.					
c) Ich helfe meinen Mitschülern mit einer Behinderung bei täglichen Aktivitäten (z.B. Treppe hoch oder runter gehen, etwas erreichen).					
7. Zum Besuch von Kindern mit einer Behinderung in deiner Klasse:	ja	eher ja	teils, teils	eher nein	nein
a) Ich finde es gut, dass es Schüler mit einer Behinderung in meiner Klasse gibt/auch zu mir in die Klasse kommen.					
b) Alle Schüler fühlen sich in dieser Schule willkommen.					
c) Ich bin meistens freundlich zu Mitschülern, die eine Behinderung haben.					
d) Unser(e) Klassenlehrer(in) hat mit der Klasse über die Lernprobleme und die Behinderung unseres Mitschülers gesprochen.					
e) Es gefällt mir, dass neue Mitschüler in die Klasse kommen.					
f) Es ist manchmal schwer für mich, mit einem Mitschüler mit Behinderung umzugehen.					
g) Ich kenne meine Mitschüler mit Behinderung nicht gut.					
h) Die Schüler mit Behinderung haben in dieser Klasse/Schule Freunde gefunden.					
i) Die Schüler mit Behinderung sind in der Pause meistens allein.					
j) Es ist manchmal schwer, mit einem Mitschüler aufgrund seiner Behinderung etwas gemeinsam zu unternehmen.					
k) Ich treffe mich manchmal außerhalb der Schule (Geburtstage, Feste, usw.) mit meinen Mitschülern mit Behinderung.					
l) Die Schüler mit Behinderung sind anders (zum Beispiel: andere Gewohnheiten, Charakter, usw.) und manchmal ist es schwer mit ihnen zurechtzukommen.					
m) Meine Mitschüler und ich haben etwas dagegen, mit Schüler mit Behinderung zusammen arbeiten.					
n) Ich gehe gerne in diese Schule.					
o) Meine Eltern denken, dass es eine gute Schule ist.					
p) In Gruppenarbeiten und Gruppenaktivitäten arbeite ich meistens mit Mitschülern, die genauso schnell lernen wie ich.					
q) Bei Schulaktivitäten (Klassenausflüge, Präsentationen, Feste, usw.) machen alle Mitschüler unserer Klasse gerne mit.					
r) Die Arbeit im Unterricht verändert sich seitdem Kinder mit Behinderung meine Klasse besuchen.					

III. In diesem Teil wird nach deiner Meinung in Bezug auf deine Schule gefragt.

8. Was gefällt dir in deiner Klasse/Schule in Bezug auf Integration von Mitschülern mit Behinderung sehr gut?

- Open question -

9. Nenne ein paar Dinge, die du in deiner Klasse/Schule in Bezug auf Integration von Mitschülern mit Behinderung gerne ändern würdest!

- Open question -

3.1.2. QTV_PT : Questionnaire for teachers

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung der Schulintegration von Schülern mit Behinderung und/ohne sonderpädagogischem Förderbedarf. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie dann. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Welches ist Ihr Geschlecht?

- a) Männlich
- b) Weiblich

2. Wie alt sind Sie?

3. Seit wie vielen Jahren unterrichten Sie als Lehrer / Lehrerin?

4. Seit wie vielen Jahren unterrichten Sie an dieser Schule?

5. Wie viele Unterrichtsstunden unterrichten Sie wöchentlich an dieser Schule?

6. Welche(s) Fach/Fächer unterrichten Sie an dieser Einrichtung in diesem Schuljahr? Kreuzen Sie bitte das entsprechende Fach / die entsprechenden Fächer an.

Deutsch	Englisch	Französisch	Andere Sprache:	
Mathematik	Sozialwissenschaften	Chemie	Biologie	Physik
Kunst	Musik	Religion	Ethik	Sport
Andere Fächer:				

7. Sie arbeiten in dieser Schule als... Kreuzen Sie bitte das entsprechende / die entsprechende Kästchen an.

Lehrer/in	Klassenlehrer/in	Beratungslehrer/in
Fachleiter/in	Andere:	

II. Allgemeine Informationen über das Kooperationsprojekt¹³³

8. Ihre Schule nimmt teil an:

- a) einem integrativen Schulentwicklungsprojekt
- b) Außenklassen
- c) Sonstiges:

9. Wie viele Schüler¹³⁴ mit Behinderung oder sonderpädagogischem Förderbedarf (SFB) unterrichten Sie in dem Kooperationsprojekt an Ihrer Schule?

¹³³ Unter „Kooperationsprojekt“ werden integrative Schulentwicklungsprojekte und/oder Außenklassen verstanden.

¹³⁴ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

10. Wie viele Unterrichtsstunden haben Sie wöchentlich bei diesen Schülern?

11. Wie oft nehmen diese Schüler des Schulintegrationsprojektes am Regelunterricht teil?

- a) Sehr oft
- b) Oft
- c) Gelegentlich
- d) Kaum
- e) Die Schüler des Schulintegrationsprojektes haben nur in den Pausen Kontakt mit den Regelschülern

12. Hatten Sie zuvor bereits Kontakt zu behinderten Personen?

- a) Ja, sehr oft
- b) Ja, oft
- c) Ja, gelegentlich
- d) Kaum
- e) Gar keinen Kontakt (Machen Sie bitte bei Frage 15 weiter)

13. Glauben Sie, dass Ihnen dieser frühere Kontakt mit behinderten Personen Ihnen bei der Schulintegration zugute kommt?

- a) Ja
- b) Eher ja
- c) Teils, teils
- d) Eher nein
- e) Nein

14. Bitte begründen Sie Ihre Antwort:

- Open question -

15. Welche Meinung hatten Sie von Behinderungen, bevor Sie integrativ gearbeitet haben? Hat sich Ihre Meinung durch die integrative Arbeit geändert? Versuchen Sie bitte, dies genauer zu erläutern:

- Open question -

III. Allgemeine Informationen über Ihre Lehrerrolle in Bezug auf das Kooperationsprojekt.

16. Wie zufrieden sind Sie mit Ihrer Arbeit in den Klassen mit integrierten behinderten Schülern und Schülern mit SFB?

- a) Sehr zufrieden
- b) Zufrieden
- c) Teils, teils
- d) Eher unzufrieden
- e) Nicht zufrieden

17. Bitte erläutern Sie Ihre Antwort:

- Open question -

18. Was tun Sie, wenn Sie Schwierigkeiten mit den Schülern mit Behinderung und/oder SFB haben? (Sie können mehr als eine Antwort ankreuzen)

- a) Sie fragen in einer Sonderschule nach Rat.
- b) Sie fragen einen Spezialisten.
- c) Sie fragen Ihre Kollegen.
- d) Sie suchen in Büchern oder in der Fachliteratur nach Antworten.
- e) Sie führen ein Elterngespräch.
- f) Sie haben noch keine Schwierigkeiten gehabt.
- g) Sie ändern die Lehrstrategien und die Didaktik.
- h) Andere: _____

19. Wie stimmen Sie zu folgenden Aspekten als Lehrer /Lehrerin beim integrativen Lernen zu? Die Ziffern entsprechen folgenden Abkürzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Es ist wichtig, für langsame oder behinderte Schüler Erklärungen und/oder Hinweise so oft wie nötig zu wiederholen.					
b) Es ist wichtig, Methoden und Didaktiken zu nutzen, welche die Inklusion stärker fördern.					
c) Es ist wichtig, unterschiedliche Lernziele (von den Schülern abhängig) zu setzen.					
d) Es ist wichtig, bei der Evaluation und Notenvergabe Unterschiede zwischen den Schüler zu machen.					
e) Es ist wichtig, sich über die Behinderung der Schüler zu informieren.					
f) Es ist wichtig, sich über die Schüler zu informieren, um sie effektiver unterrichten zu können.					
g) Es ist wichtig, die Schwächen der Schüler mit SFB oder Behinderung zu berücksichtigen.					
h) Es ist wichtig, die Stärken der Schüler mit SFB oder Behinderung zu berücksichtigen.					
i) Es ist wichtig, die Erwartungen und Lernziele bezüglich der Schulinklusion mit den Eltern und anderen Lehrkräften abzusprechen.					
j) Es ist wichtig, Fachliteratur über das integrative Lernen zu lesen.					
k) Es ist wichtig, dass die integrierten Schüler freiwillig zur Regelschule kommen und nicht nur, weil ihre Eltern sich dafür entschlossen haben.					
l) Es ist wichtig, ein positives Verständnis von Unterschieden im Unterricht zu entwickeln.					

20. Welche sind Ihre Ziele als Lehrer / Lehrerin im Rahmen der Integration von Schülern mit SFB und /oder Behinderung? Erklären Sie bitte in eigenen Worten.

- Open question -

IV. Ihre Meinung über die Schulintegration

21. Welches ist für Sie das beste Inklusionsmodell? Kreuzen Sie bitte an.

- a) Schüler mit Behinderung oder/und SFB werden mit regulären Schülern zusammen unterrichtet, haben jedoch einen lernendifferenzierten Lehrplan.
- b) Schüler mit Behinderung werden in der Regelklasse unterrichtet und nehmen an einem Beratungsprogramm teil.
- c) Schüler mit Behinderung werden in der Regelklasse unterrichtet, aber mit einer sonderpädagogischen Betreuung.
- d) Schüler mit Behinderung werden in der Regelklasse unterrichtet, aber mit vorübergehendem Förderunterricht.
- e) Kooperative Sonderklasse in einer Regelschule.
- f) Sonderpädagogische Außenklassen in einer Regelschule.

22. Zum Schulintegration: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Die Integrationszweck besteht darin, sich nicht auf den SFB oder Behinderung zu konzentrieren, sondern auf die Fähigkeiten der Schüler.					
b) Integration bedeutet, die Schüler mit Behinderung oder SFB freundlich aufzunehmen.					
c) Bei der Integration sollten wir (die Lehrkräfte) auf die Unterschiede achten, damit sich alle besser kennen lernen.					
d) In der Schulintegration sollte man Schüler mit SFB, Schüler mit Behinderung und reguläre Schüler gleich behandeln.					
e) Die Integration sollte Schüler mit Behinderung oder SFB mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
f) Integration heißt, die Unterrichtsarbeit der Schüler mit Behinderung mehr als die der anderen Schüler zu fördern.					
g) Schulintegration bezieht sich auf die Vielfältigkeit innerhalb eines Klassenzimmers (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					

23. Welche Kritik haben Sie an der Schulintegration als Idee? Erklären Sie bitte in eigenen Worten.

- Open question -

V. Das Kooperationsprojekt in Ihrer Schule

24. Die Schüler mit Behinderung sind in der Regelklasse integriert...

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

25. Bitte erläutern Sie Ihre Antwort:

- Open question -

26. Zur Schulorganisation bezüglich des jetzigen Kooperationsprojets: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Schulintegration wird in meiner Schule geschätzt.					
b) Wir haben in dieser Schule bezüglich der Schulintegration klare Ziele.					
c) Wir treffen uns als Lehrer regelmäßig, um das laufende Integrationsprojekt zu evaluieren.					
d) Die Mehrheit der Lehrkräfte ist sehr engagiert und überzeugt von diesem Integrationsprojekts.					
e) Wir versuchen, Kontakt mit anderen Schulen zu halten, die auch ein solches Integrationsprojekt haben.					
f) Die Sonderschullehrer und wir Lehrer dieser Schule kooperieren gut.					
g) Ich verlange von allen Eltern, dass sie sich mehr am Integrationsprozess beteiligen.					

27. Das Kooperationsprojekt, seine Wirkung auf die Schüler und der integrative Lernen: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Die Arbeit in der Klasse hat sich verändert, seit / wenn Schüler mit Behinderung in dieser Schule integriert sind.					
b) Die Klasse ist zufrieden in dieser Schule.					

c) Die Schüler und Lehrer sind durch die Integration einfühlsamer geworden.					
d) Die Integration hat auf die Leistung der anderen Schüler keinen Einfluss.					
e) Ich versuche, Schwierigkeiten unter den Schülern zu lösen, damit alle Schüler das beste Lernergebnis erreichen können.					
f) Es gibt kein Bullying in dieser Schule gegenüber integrierter Schüler.					
g) Ich versuche, dass die Schüler mit SFB mit den anderen Schülern in Gruppenarbeit oder Gruppenaktivitäten zusammenarbeiten.					
h) Ich kümmere mich darum, dass die Schüler mit SFB in der Pause nicht alleine sind.					
i) Bevor ein Schüler mit SFB oder Behinderung in die Klasse kam, habe ich die Klasse darauf vorbereitet.					

28. Welche Auswirkungen hat Ihrer Meinung nach die Schulintegration von Menschen mit Behinderung und/oder SFB auf Ihre Schule? Versuchen Sie bitte dies mit Ihren eigenen Worten zu erklären.

- Open question -

29. Was gefällt Ihnen an dem Kooperationsprojekt dieser Schule? Nennen Sie bitte einige positive Aspekte.

- Open question -

30. Was würden Sie an dem Kooperationsprojekt dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

- Open question -

3.1.3. QPv_PT: Questionnaire for parents 1

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung der Schulintegration von Schülern mit Behinderung und/ohne sonderpädagogischem Förderbedarf. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie dann. Vielen Dank für Ihre Unterstützung!

Kode: (Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Wie viele Kinder haben Sie in dieser Schule? Bitte tragen Sie das Alter des Kindes / der Kinder ein und kreuzen Sie das Geschlecht an.

- a) 1. Kind
- b) 2. Kind
- c) 3. Kind

	Alter	Geschlecht
		M W
		M W
		M W

4. Hat Ihr Kind Mitschüler mit Behinderung in der Grundschule oder im Kindergarten gehabt?

- a) Ja
- b) Nein

II. Ihre Meinung über die Schulintegration

5. Welche Auswirkungen hat Ihrer Meinung nach die Schulintegration von Schülern mit Behinderung auf ihr Kind? Erläutern Sie bitte in eigenen Worten.

- Open question -

6. Zur Schulintegration: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Ich wurde von dem/der Klassenlehrer/in meines Kindes informiert, dass Kinder mit Behinderung die Klasse meines Kindes besuchen.					
b) Der Integrationszweck besteht darin, sich nicht auf die Behinderung zu konzentrieren, sondern auf die Fähigkeiten der Schüler ¹³⁵ .					
c) Integration bedeutet, die Schüler mit Behinderung freundlich aufzunehmen.					
d) Zweck der Integration ist es, dass behinderte Schüler Kontakt mit anderen Schüler aufnehmen.					
e) Bei der Integration sollten die Lehrer auf die Unterschiede achten, damit sich alle besser kennen lernen können.					
f) In der Schulintegration sollte man Schüler mit Behinderung und reguläre Schüler gleich behandeln.					
g) Die Integration sollte Schüler mit Behinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
h) Damit die Schüler mit Behinderung akzeptiert werden, sollten die Schüler und Lehrer einfühlsamer und offener sein.					
i) Bei der Integration sind nicht die Behinderten, sondern die Menschen ohne Behinderung diejenigen, die diskriminieren.					
j) Ich finde beim integrativen Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					
k) Die Schule sollte trotz der Schulintegration das Niveau halten.					
l) Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
m) Es ist machbar alle Behinderungsarten zu integrieren.					

III. Ihre Meinung über dieses Kooperationsprojekt¹³⁶

7. Ich finde dieses integratives Kooperationsprojekt sehr gut.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme eher nicht zu
- e) Stimme nicht zu

8. Bitte begründen Sie Ihre Antwort:

- Open question -

9. Seit wie vielen Jahren besucht Ihr Kind diese Schule?

10. Wie viele Jahre davon hat ihr Kind mit Mitschüler mit Behinderung verbracht?

¹³⁵ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

¹³⁶ Unter „Kooperationsprojekt“ werden integrative Schulentwicklungsprojekte und/oder Außenklassen verstanden.

11. Das Kooperationsprojekt, seine Wirkung auf die Schüler und das integrative Lernen: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1 = stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Die Arbeit in der Regelklasse hat sich verändert, seit es / wenn Kinder mit einer Behinderung im Klassenzimmer gibt.					
b) Mein Kind ist zufrieden in dieser Schule.					
c) Mein Kind ist durch die Integration einfühlsamer geworden.					
d) Die Integration hat auf die Leistung meines Kindes keinen Einfluss.					
e) Schulintegration wird in dieser Klasse/Schule geschätzt.					
f) Die Schüler mit Behinderung und ihre Familien fühlen sich in dieser Schule willkommen.					
g) Ich engagiere mich in dieser Schule sehr.					
h) Seitdem Schüler mit Behinderung in der Schule integriert sind, hat mein Kind bei den Noten weder Rückschritte noch Fortschritte gemacht.					
i) Seit dem Schulintegrationsprojekt gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					

12. In welchen Fächern sollten die integrierten Schüler mit Behinderung Ihrer Meinung nach an der Regelschule teilnehmen? Bitte kreuzen Sie an:

- a) In alle Fächern
- b) Nur in Fächern, bei denen ihre Behinderung keinen Nachteil bedeutet
- c) Andere: _____

13. Wissen Sie, warum die Eltern behinderter Schüler an diesem Kooperationsprojekt teilnehmen?

- Open question -

14. Was gefällt Ihnen an dieser Schule in Bezug auf Integration? Nennen Sie bitte einige positive Aspekte.

- Open question -

15. Was würden Sie an dieser Schule ändern in Bezug auf Integration? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

- Open question -

16. Würden Sie sagen, dass Sie sich seit der Integration mehr an der Schule beteiligen als zuvor?

- a) Ja, inwiefern?: _____
- b) Nein

3.1.4. QP2v_PT : Questionnaire for parents 2

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung der Schulintegration von Schülern mit Behinderung und/ohne sonderpädagogischem Förderbedarf. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie dann. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Wie viele Kinder haben Sie, die an dieser Schule Teil des Schulintegrationsprojektes sind? Bitte tragen Sie das Alter des Kindes / der Kinder ein und kreuzen Sie das Geschlecht an.

- 1. Kind
- 2. Kind
- 3. Kind

Alter	Geschlecht	
	M	W
	M	W
	M	W

4. Welche Behinderung hat Ihr Kind?

- Open question -

5. Hat ihr Kind während der Grundschule an einem Schulintegrationsprojekt teilgenommen?

- a) Ja
- b) Nein

II. Ihre Meinung über die Schulintegration

6. Zur Schulintegration: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Der Integrationszweck besteht darin, sich nicht auf die Behinderung zu konzentrieren, sondern auf die Fähigkeiten der Schüler ¹³⁷ .					
b) Inklusion bedeutet, die Schüler mit Behinderung freundlich aufzunehmen.					
c) Zweck der Integration ist es, dass behinderte Schüler Kontakt mit anderen Schüler aufnehmen.					
d) Bei der Integration sollten die Lehrer auf die Unterschiede achten, damit sich alle besser kennen lernen können.					
e) In der Schulintegration sollte man Schüler mit Behinderung und reguläre Schüler gleich behandeln.					
f) Die Integration sollte Schüler mit Behinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
g) Damit die Schüler mit Behinderung akzeptiert werden, sollten die Schüler und Lehrer einfühlsamer und offener sein.					
h) Bei der Integration sind nicht die Behinderten, sondern die Menschen ohne Behinderung diejenigen, die diskriminieren.					
i) Die Sonderpädagogik kann meinem Kind nicht genügend helfen.					
j) Die Lehrer der Schule mit Integration sind gut für das integrative Lernen vorbereitet.					
k) Ich finde beim integrativen Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					
l) Die Schule sollte trotz der Schulintegration das Niveau halten.					
m) Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
n) Es ist machbar alle Behinderungsarten zu integrieren.					

7. Haben Sie sich privat über das Thema Integration zusätzlich informiert?

- a) Nein
- b) Falls ja, wo? _____

¹³⁷ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

III. Ihre Meinung über dieses Kooperationsprojekt¹³⁸

8. Ich finde dieses integratives Kooperationsprojekt sehr gut.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme eher nicht zu
- e) Stimme nicht zu

9. Bitte begründen Sie Ihre Antwort:

- Open question -

10. Warum haben Sie sich für die Integration Ihres Kindes in dieser Schule entschieden?

- Open question -

11. Welche Erwartungen stellen Sie an die Integration in dieser Schule? Sie können mehrere Alternativen ankreuzen.

- a) Dass das Lern- und Entwicklungspotenzial meines Kindes seine maximale Entwicklung erreicht.
- b) Dass mein Kind lernt, wie es sich im normalen sozialen Umfeld verhalten soll.
- c) Dass sich mein Kind intellektuell auf die Zukunft vorbereiten und evtl. auch weiterlernen kann.
- d) Dass mein Kind integriert und von den Anderen akzeptiert wird.
- e) Dass mein Kind von den Anderen lernt.
- f) Dass die Anderen von meinem Kind lernen.
- g) Dass mein Kind glücklich ist.
- h) Andere. _____

12. Zu Frage 11: Ihre Erwartungen haben sich erfüllt.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

13. Immer, wenn Sie Fragen über den Integrationsablauf haben, ist ein Ansprechpartner verfügbar.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

14. An wen wenden Sie sich meistens, wenn Sie Fragen zur Schulintegration haben?

An: _____

¹³⁸ Unter „Kooperationsprojekt“ werden integrative Schulentwicklungsprojekte und/oder Außenklassen verstanden.

15. Das Kooperationsprojekt, seine Wirkung auf die Schüler und das integrative Lernen: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1 = stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Die Arbeit in der Regelklasse hat sich verändert, seit es / wenn Schulintegration gibt.					
b) Mein Kind ist zufrieden in dieser Schule.					
c) Mein Kind lernt genauso viel wie früher.					
d) Mein Kind ist durch die Integration einfühlsamer geworden.					
j) Die Integration hat auf die Leistung der anderen Schüler keinen Einfluss.					
k) Schulintegration wird in dieser Schule geschätzt.					
l) Mein Kind und meine Familie fühlt sich in dieser Schule willkommen.					
m) Ich engagiere mich in dieser Schule sehr.					
n) Seit dem Schulintegrationsprojekt gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
o) Der/Die Klassenlehrer/in versucht, Schwierigkeiten mit anderen Schülern zu lösen, damit mein Kind das beste Lernergebnis erreichen kann.					
p) Der/Die Klassenlehrer/in verlangt von uns Eltern integrierter Kinder, dass wir in den Integrationsprozess einbezogen werden.					

16. Was gefällt Ihnen an dieser Schule in Bezug auf Integration? Nennen Sie bitte einige positive Aspekte.

- Open question -

17. Was würden Sie an dieser Schule ändern in Bezug auf Integration? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

- Open question -

3.2. Second version: KM version (never applied to any population)

3.2.1. QSv_KM: Questionnaire for mainstream pupils

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung der Schulinklusion von Schülern mit Behinderung und/oder sonderpädagogischem Förderbedarf. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie diese. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Es werden hier allgemeine Informationen zu deiner Person erfragt

1. Welches ist dein Geschlecht?

- a) Männlich
- b) Weiblich

2. Wie alt bist du?

3. In welcher Klasse bist du?

II. In diesem Teil geht es um männliche und weibliche Mitschüler mit einer Behinderung, einer Benachteiligung oder einer chronischen Krankheit, die deine Klasse besuchen.

4. Hast du Kontakt mit Personen mit einer Behinderung außerhalb der Schule? Du kannst mehrere Alternativen ankreuzen.

- a) Nein
- b) Ja, mit Personen in meiner Familie
- c) Ja, mit Freunden meiner Familie
- d) Ja, mit Personen aus meiner Stadt / Viertel / Dorf
- e) Ja, _____

5. Hast du im Kindergarten oder in der Grundschule Mitschüler gehabt, die eine Behinderung hatten?

- a) Ja, im Kindergarten
- b) Ja, in der Grundschule
- c) Ja, im Kindergarten und der Grundschule
- d) Nein

6. Wie häufig finden die folgenden Schulsituationen in deiner Klasse statt?

	jeden Tag	3 Mal pro Woche	1 bis 2 Mal pro Woche	1 Mal im Monat	Kaum
a) Mitschüler mit Behinderung kommen zu uns zum Unterricht.					
b) Ich helfe meinen Mitschülern (egal, ob es Mitschüler mit Behinderung sind oder nicht) im Unterricht bei den Aufgaben.					
c) Ich helfe meinen Mitschülern mit einer Behinderung oder einer Krankheit bei täglichen Aktivitäten (z.B. Treppe hoch oder runter gehen, etwas erreichen).					
7. Zum Besuch von Kindern mit einer Behinderung in deiner Klasse: Kreuze bitte zu jedem Satz „ja“, „eher ja“, „teils, teils“, „eher nein“ oder „nein“ an.	ja	eher ja	teils, teils	eher nein	nein
a) Ich finde es gut, dass wir gemeinsamen Unterricht mit Schülern mit einer Behinderung haben.					
b) Alle Schüler fühlen sich in dieser Schule willkommen.					
c) Ich bin meistens freundlich zu Mitschülern, die eine Behinderung, eine Krankheit oder ein Problem haben.					
d) Unser(e) Klassenlehrer(in) hat mit der Klasse über die Lernprobleme und die Behinderung unseres Mitschülers gesprochen.					
e) Es gefällt mir, dass neue Mitschüler in die Klasse kommen.					
f) Es ist manchmal schwer für mich, mit einem Mitschüler mit Behinderung oder Krankheit umzugehen.					
g) Ich kenne gut oder bin befreundet mit meinen Mitschülern mit Behinderung oder Krankheit.					
h) Die Schüler mit Behinderung oder Krankheit haben in dieser Klasse/Schule Freunde gefunden.					
i) Die Schüler mit Behinderung oder Krankheit sind in der Pause meistens allein.					
j) Es ist manchmal schwer, mit einem Mitschüler aufgrund seiner Behinderung oder Krankheit etwas Gemeinsames zu unternehmen.					
k) Ich treffe mich manchmal außerhalb der Schule (Geburtstage, Feste, usw.) mit meinen Mitschülern mit Behinderung oder Krankheit.					
l) Die Schüler mit Behinderung oder Krankheit sind anders (zum Beispiel: andere Gewohnheiten, Charakter, usw.) und manchmal ist es schwer mit ihnen zurechtzukommen.					
m) Meine Mitschüler und ich haben <u>nichts</u> dagegen, mit Schülern mit Behinderung oder Krankheit zusammen zu arbeiten.					
n) Ich gehe gerne in diese Schule.					
o) Meine Eltern denken, dass diese eine gute Schule ist.					
p) In Gruppenarbeiten und Gruppenaktivitäten arbeite ich meistens mit Mitschülern,					

die ungefähr genauso schnell lernen wie ich.					
q) Bei Schulaktivitäten (Klassenausflüge, Präsentationen, Feste, usw.) machen alle Mitschüler unserer Klasse gerne mit.					
r) Die Arbeit im Unterricht verändert sich seitdem/wenn Kinder mit Behinderung oder Krankheit meine Klasse besuchen. (Bitte, antworte diese Frage nur wenn diese Mitschülern nicht immer mit dir in der Klasse waren)					

III. In diesem Teil wird nach deiner Meinung in Bezug auf deine Schule gefragt.

8. Was gefällt dir in deiner Klasse/Schule in Bezug auf dem gemeinsamen Unterricht mit Mitschülern mit Behinderung oder Krankheit sehr gut?

- Open question -

9. Nenne ein paar Dinge, die du in deiner Klasse / Schule in Bezug auf dem gemeinsamen Unterricht mit von Mitschülern mit Behinderung oder Krankheit gerne ändern würdest!

Open question -

3.2.2. QTV_KM: Questionnaire for teachers

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung der Schulinklusion von Schülern mit Behinderung und/oder sonderpädagogischem Förderbedarf. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie diese. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Welches ist Ihr Geschlecht?

- a) Männlich
- b) Weiblich

2. Wie alt sind Sie?

3. Seit wie vielen Jahren unterrichten Sie als Lehrer / Lehrerin?

4. Seit wie vielen Jahren unterrichten Sie an dieser Schule?

5. Wie viele Unterrichtsstunden unterrichten Sie wöchentlich an dieser Schule?

6. Welche(s) Fach/Fächer unterrichten Sie an dieser Einrichtung in diesem Schuljahr? Kreuzen Sie bitte das entsprechende Fach / die entsprechenden Fächer an.

Deutsch	Englisch	Französisch	Andere Sprache:	
Mathematik	Sozialwissenschaften	Chemie	Biologie	Physik
Kunst	Musik	Religion	Ethik	Sport
Andere Fächer:				

7. Sie arbeiten in dieser Schule als... Kreuzen Sie bitte das entsprechende Kästchen an. Falls Sie mehr als eine Funktion in der Schule ausüben, können Sie mehrere Kästchen ankreuzen.

Lehrer/in	Klassenlehrer/in	Beratungslehrer/in
Fachleiter/in	Andere:	

II. Allgemeine Informationen über das inklusive Bildungsangebot

8. An unserer Schule sind:

- a) Schüler¹³⁹, die Anspruch auf Förderbedarf haben
- b) Schüler, die Anspruch auf sonderpädagogische Beratung haben
- c) Schüler, die Anspruch auf sonderpädagogischem Bildungsangebot haben.
- d) Sonstiges:

9. Wie viele Schüler mit Behinderungen, Benachteiligungen, Beeinträchtigungen oder chronischen Krankheiten (BBBchK) unterrichten Sie in dieser Schule?

10. In wie vielen Unterrichtsstunden unterrichten Sie wöchentlich Schülern mit BBBchK?

11. Wie oft nehmen diese Schüler am Regelunterricht teil?

- a) Sehr oft
- b) Oft
- c) Gelegentlich
- d) Kaum
- e) Die Schüler des inklusiven Bildungsangebotes haben nur in den Pausen Kontakt mit den Regelschülern

12. Hatten Sie zuvor bereits Kontakt zu Menschen mit Behinderung?

- a) Ja, sehr oft
- b) Ja, oft
- c) Ja, gelegentlich
- d) Kaum
- e) Gar keinen Kontakt (Machen Sie bitte bei Frage 14 weiter)
- f) Ich bin Sonderschullehrer/in (Machen Sie bitte bei Frage 15 weiter)

13. Glauben Sie, dass Ihnen dieser frühere Kontakt mit Menschen mit Behinderung Ihnen bei Ihrer inklusiven schulischen Arbeit zugute kommt?

- a) Ja
- b) Eher ja
- c) Teils, teils
- d) Eher nein
- e) Nein

14. Welche Meinung hatten Sie von Menschen mit Behinderung, bevor Sie inklusiv gearbeitet haben? Hat sich Ihre Meinung durch die inklusive Arbeit geändert? Versuchen Sie bitte, dies genauer zu erläutern:

Open question –

¹³⁹ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

III. Allgemeine Informationen über Ihre Lehrerrolle in Bezug auf das inklusiven Bildungsangebot.

15. Wie zufrieden sind Sie mit Ihrer Arbeit in den Klassen mit inklusivem Angebot oder gemeinsamen Unterricht?

- a) Sehr zufrieden
- b) Zufrieden
- c) Teils, teils
- d) Eher unzufrieden
- e) Nicht zufrieden

16. Bitte erläutern Sie Ihre Antwort:

Open question -

17. Was tun Sie, wenn Sie Schwierigkeiten mit den Schülern mit BBBchK haben? (Sie können mehr als eine Antwort ankreuzen)

- a) Sie fragen in einer Sonderschule nach Rat.
- b) Sie fragen einen Spezialisten.
- c) Sie fragen Ihre Kollegen.
- d) Sie suchen in Büchern oder in der Fachliteratur nach Antworten.
- e) Sie führen ein Elterngespräch.
- f) Sie haben noch keine Schwierigkeiten gehabt.
- g) Sie ändern die Lehrstrategien und die Didaktik.
- h) Andere: _____

18. Wie stimmen Sie zu folgenden Aspekten als Lehrer /Lehrerin im gemeinsamen Unterricht zu? Die Ziffern entsprechen folgenden Abkürzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Es ist wichtig, für langsame oder behinderte Schüler Erklärungen und/oder Hinweise so oft wie nötig zu wiederholen.					
b) Es ist wichtig, Methoden und Didaktiken zu nutzen, welche die Inklusion stärker fördern.					
c) Es ist wichtig, unterschiedliche Lernziele (von den Schülern abhängig) zu setzen.					
d) Es ist wichtig, bei der Evaluation und/oder Notenvergabe Unterschiede zwischen den Schüler zu machen (Gewährung eines Nachteilsausgleiches).					
e) Es ist wichtig, sich über die Behinderung der Schüler zu informieren.					
f) Es ist wichtig, sich über die Schüler zu informieren, um sie effektiver unterrichten zu können.					
g) Es ist wichtig, die Schwächen der Schüler mit BBBchK zu berücksichtigen.					
h) Es ist wichtig, die Stärken der Schüler mit BBBchK zu berücksichtigen.					
i) Es ist wichtig, die Erwartungen und Lernziele bezüglich der Schulinklusion mit den Eltern und anderen Lehrkräften abzusprechen.					
j) Es ist wichtig, Fachliteratur über das integrative Lernen zu lesen.					
k) Es ist wichtig, dass die integrierten Schüler freiwillig zur Regelschule kommen und nicht nur, weil ihre Eltern sich dafür entschlossen haben.					
l) Es ist wichtig, ein positives Verständnis von Unterschieden im Unterricht zu entwickeln.					

19. Welche sind Ihre Ziele als Lehrer / Lehrerin im Rahmen der Inklusion von Schülern mit BBBchK? Erklären Sie bitte in eigenen Worten.

Open question -

IV. Ihre Meinung über die Schulinklusion

20. Welches ist für Sie das beste Inklusionsmodell? Kreuzen Sie bitte nur eine Alternative an.

- a) Schüler mit *BBBchK* werden mit regulären Schülern zusammen unterrichtet, haben jedoch einen lern-differenzierten Lehrplan.
- b) Schüler mit Behinderung werden in der Regelklasse unterrichtet und werden zusätzlich durch einen außerschulischen sonderpädagogischen Dienst unterstützt.
- c) Schüler mit Behinderung werden in der Regelklasse unterrichtet, aber mit zusätzlicher sonderpädagogischer Unterstützung.
- d) Schüler mit Behinderung werden in der Regelklasse unterrichtet, aber mit vorübergehendem Förderunterricht.
- e) Inklusives Bildungsangebot in Zusammenarbeit mit einer Regelschule.
- f) Sonderpädagogische Außenklassen in einer Regelschule.

21. Zum inklusiven Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Ich konzentriere mich nicht so sehr auf die Lernschwächen der Schüler, sondern auf ihre Fähigkeiten.					
b) Inklusion bedeutet, die Schüler mit <i>BBBchK</i> freundlich aufzunehmen.					
c) Bei dem inklusiven Bildungsangebot sollten wir (die Lehrkräfte) auf die Unterschiede achten, damit sich alle besser kennen lernen.					
d) Im gemeinsamen Unterricht sollte man <u>nicht</u> stark individualisieren oder differenzieren.					
e) Das inklusive Bildungsangebot sollte Schüler mit <i>BBBchK</i> mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
f) Inklusion heißt, die Unterrichtsarbeit der Schüler mit Behinderung mehr als die der anderen Schüler zu fördern.					
g) Schulinklusion bezieht sich auf die Vielfaltigkeit innerhalb eines Klassenzimmers (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					

22. Welche Kritik haben Sie an die Idee der Inklusion? Erklären Sie bitte in eigenen Worten.

Open question -

V. Das inklusive Bildungsangebot in Ihrer Schule

23. Die Schüler mit Behinderung sind/fühlen sich in der Regelklasse integriert...

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

24. Bitte erläutern Sie Ihre Antwort:

Open question -

25. Zur Schulorganisation bezüglich des jetzigen inklusiven Bildungsangebotes: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

- h) Die Inklusion wird in meiner Schule geschätzt.
- i) Wir haben in dieser Schule bezüglich des inklusiven Bildungsangebotes klare Ziele.
- j) Wir treffen uns als Lehrer regelmäßig, um das laufende Inklusionsprojekt zu evaluieren.

	1	2	3	4	5
h)					
i)					
j)					

- k) Die Mehrheit der Lehrkräfte ist sehr engagiert und überzeugt von diesem Inklusionsprojekt.
- l) Wir versuchen, Kontakt mit anderen Schulen zu halten, die auch ein solches Inklusionsprojekt haben.
- m) Die Sonderschullehrer und wir Lehrer dieser Schule kooperieren gut.
- n) Ich verlange von allen Eltern, dass sie sich mehr am Inklusionsprozess beteiligen.

26. Das inklusive Bildungsangebot und seine Wirkung auf die Schüler, und der gemeinsame Unterricht: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Die Klasse ist zufrieden in dieser Schule.					
b) Die Schüler und Lehrer sind durch den gemeinsamen Unterricht einfühlsamer geworden.					
c) Die Inklusion hat auf die Leistung der anderen Schüler keinen Einfluss.					
d) Ich versuche, Schwierigkeiten unter den Schülern zu lösen, damit alle Schüler das beste Lernergebnis erreichen können.					
e) Es gibt kein Bullying in dieser Schule gegenüber integrierter Schüler.					
f) Ich versuche bewusst die Begegnung zwischen den Schülern, und zwar durch unterschiedliche Arten: Gruppenarbeit oder Gruppenaktivitäten, Spiele, usw.					
g) Ich kümmere mich darum, dass die Schüler mit BBBchK in der Pause nicht alleine sind.					
h) Bevor ein Schüler mit BBBchK in die Klasse kam, habe ich die Klasse darauf vorbereitet. (Beantworten Sie bitte diese Frage nur wenn die Schüler mit BBBchK nicht seit der 6. Klasse die Klasse besuchen).					
i) Die Arbeit in der Klasse hat sich verändert, seit / wenn Schüler mit BBBchK gemeinsam unterrichtet sind. (Beantworten Sie bitte diese Frage nur wenn die Schüler mit BBBchK nicht immer im gemeinsamen Unterricht teilnehmen)					

27. Welche Auswirkungen hat Ihrer Meinung nach die Inklusion von Schülern mit BBBchK auf Ihre Schule? Versuchen Sie bitte dies mit Ihren eigenen Worten zu erklären.

Open question -

28. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question -

29. Was würden Sie am inklusiven Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question -

3.2.3. QPv_KM: Questionnaire for parents 1

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Kode: (Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Hat Ihr Kind Mitschüler mit Behinderungen, Benachteiligungen, Beeinträchtigungen oder chronischer Krankheiten (BBBchK) in der Grundschule oder im Kindergarten gehabt?

- a) Ja
- b) Nein

II. Ihre Meinung über das inklusive Bildungsangebot

4. Welche Auswirkungen hat Ihrer Meinung nach der gemeinsame Unterricht mit Schülern¹⁴⁰ mit BBBchK auf ihr Kind? Erläutern Sie bitte in eigenen Worten.

Open question -

5. Zum inklusiven Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Ich wurde von dem/der Klassenlehrer/in meines Kindes informiert, dass Kinder mit Behinderung die Klasse meines Kindes besuchen.					
b) Lehrer sollten sich nicht so sehr auf die Lernschwächen der Schüler konzentrieren, sondern auf deren Fähigkeiten.					
c) Inklusion bedeutet, die Schüler mit BBBchK freundlich aufzunehmen.					
d) Ziel des gemeinsamen Unterrichts ist, eine Begegnung zwischen allen Schüler zu fördern.					
e) Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten, damit sich alle besser kennen lernen können.					
f) Im gemeinsamen Unterricht sollte man Schüler mit Behinderung und reguläre Schüler gleich behandeln.					
g) Das inklusive Bildungsangebot sollte Schüler mit BBBchK mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
h) Damit die Schüler mit BBBchK akzeptiert werden, sollten die Schüler und Lehrer einfühlsamer und offener sein.					
i) Bei der Inklusion sind nicht die Menschen mit BBBchK, sondern die Menschen ohne BBBchK diejenigen, die diskriminieren.					
j) Ich finde beim inklusiven Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					
k) Die Schule sollte trotz des gemeinsamen Unterrichts das Niveau halten.					
l) Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
m) Es ist machbar alle Behinderungsarten zu integrieren.					
n) Ich finde das inklusive Bildungsangebot in dieser Schule sehr gut.					

III. Ihre Meinung über dieses inklusive Bildungsangebot

6. Seit wie vielen Jahren besucht Ihr Kind diese Schule?

7. Wie viele Jahre davon hat ihr Kind mit Mitschüler mit BBBchK verbracht?

¹⁴⁰ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

8. Das inklusive Bildungsangebot und seine Wirkung auf die Schüler, und der gemeinsame Unterricht: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Mein Kind ist zufrieden in dieser Schule.					
b) Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden.					
c) Der gemeinsame Unterricht hat auf die Leistung meines Kindes keinen Einfluss.					
d) Schulinklusion wird in dieser Klasse/Schule geschätzt.					
e) Die Schüler mit BBBchK und ihre Familien fühlen sich in dieser Schule willkommen.					
f) Ich engagiere mich in dieser Schule sehr.					
g) Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
h) Seitdem es gemeinsamen Unterricht gibt, hat mein Kind bei den Noten weder Rückschritte noch Fortschritte gemacht. (Beantworten Sie bitte diese Frage nur wenn Ihr Kind <u>nicht</u> seit der Grundschule im gemeinsamen Unterricht teilnimmt)					
i) Die Arbeit in der Klasse hat sich verändert, seit / wenn Schüler mit BBBchK gemeinsam unterrichtet werden. (Beantworten Sie diese Frage nur wenn die Schüler mit BBBchK <u>nicht immer</u> in gemeinsamen Unterricht teilnehmen)					

9. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

10. Was würden Sie an das inklusive Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.2.4. QP2v_KM: Questionnaire for parents 2

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Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Wie viele Kinder haben Sie, die diese Schule mit inklusivem Bildungsangebot besuchen? Bitte tragen Sie das Alter des Kindes / der Kinder ein und kreuzen Sie das Geschlecht an.

	Alter	Geschlecht	
a) 1. Kind		M	W
b) 2. Kind		M	W
c) 3. Kind		M	W

4. Welche Behinderung, Benachteiligung, Beeinträchtigung oder chronische Krankheit (BBBchK) hat Ihr Kind?

Open question

5. Hat ihr Kind während der Grundschule an einem gemeinsamen Unterricht teilgenommen?

- a) Ja
- b) Nein

II. Ihre Meinung über das inklusive Bildungsangebot

6. Zum inklusiven Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Lehrer sollten sich nicht so sehr auf die Lernschwächen der Schüler konzentrieren, sondern auf deren Fähigkeiten.					
b) Inklusion bedeutet, die Schüler mit BBBchK freundlich aufzunehmen.					
c) Ziel des gemeinsamen Unterrichts ist, eine Begegnung zwischen alle Schüler ¹⁴¹ zu fördern.					
d) Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten, damit sich alle besser kennen lernen.					
e) Im gemeinsamen Unterricht sollte man Schüler mit Behinderung und reguläre Schüler gleich behandeln.					
f) Das inklusive Bildungsangebot sollte Schüler mit BBBchK mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
g) Damit die Schüler mit BBBchK akzeptiert werden, sollten die Schüler und Lehrer einfühlsamer und offener sein.					
h) Bei der Inklusion sind nicht Menschen mit BBBchK, sondern die Menschen ohne BBBchK diejenigen, die diskriminieren.					
i) Die Sonderpädagogik kann meinem Kind nicht genügend helfen.					
j) Die Regellehrer an dieser Schule sind gut für das inklusiven Lernen vorbereitet.					
k) Ich finde beim inklusiven Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					
l) Die Schule sollte trotz des gemeinsamen Unterrichts das Niveau halten.					
m) Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
n) Es ist machbar alle Behinderungsarten zu integrieren.					
o) Ich finde das inklusive Bildungsangebot in dieser Schule sehr gut.					

7. Haben Sie sich privat über das Thema Inklusion zusätzlich informiert?

- c) Nein
- d) Falls ja, wo? _____

III. Ihre Meinung über das inklusive Bildungsangebot

8. Warum haben Sie sich zusätzlich für die allgemeine Schule für Ihr Kind entschieden? (Beantworten Sie bitte diese Frage nur wenn Ihr Kind auch Schüler der Sonderschule ist)

Open question

¹⁴¹ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

9. Welche Erwartungen stellen Sie an das inklusive Bildungsangebot in dieser Schule? Sie können mehrere Alternativen ankreuzen.

- a) Dass das Lern- und Entwicklungspotenzial meines Kindes seine maximale Entwicklung erreicht.
- b) Dass mein Kind lernt, wie es sich im normalen sozialen Umfeld verhalten soll.
- c) Dass sich mein Kind intellektuell auf die Zukunft vorbereiten und evtl. auch weiterlernen kann.
- d) Dass mein Kind integriert und von den Anderen akzeptiert wird.
- e) Dass mein Kind von den Anderen lernt.
- f) Dass die Anderen von meinem Kind lernen.
- g) Dass mein Kind glücklich ist.
- h) Andere. _____

10. Zu Frage 10: Ihre Erwartungen haben sich erfüllt.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

11. Immer, wenn Sie Fragen über den Inklusionsablauf haben, ist ein Ansprechpartner verfügbar.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

12. An wen wenden Sie sich meistens, wenn Sie Fragen zur Inklusion haben?

An: _____

13. Das inklusive Bildungsangebot, seine Wirkung auf die Schüler und der gemeinsamen Unterricht: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Die Arbeit in der Regelklasse hat sich verändert, seit es / wenn Schulintegration gibt.					
b) Mein Kind ist zufrieden in dieser Schule.					
c) Mein Kind lernt genauso viel wie früher.					
d) Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden.					
e) Der gemeinsame Unterricht hat auf die Leistung der anderen Schüler keinen Einfluss.					
f) Schulinklusion wird in dieser Schule geschätzt.					
g) Mein Kind und meine Familie fühlt sich in dieser Schule willkommen.					
h) Ich engagiere mich in dieser Schule sehr.					
i) Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
j) Der/Die Klassenlehrer/in versucht, Schwierigkeiten mit anderen Schülern zu lösen, damit mein Kind das beste Lernergebnis erreichen kann.					
k) Der/Die Klassenlehrer/in verlangt von uns Eltern integrierter Kinder, dass wir in den Inklusionsprozess einbezogen werden.					
l) Die Arbeit in der Klasse hat sich verändert, seit / wenn es gemeinsamen Unterricht gibt. (Beantworten Sie bitte diese Frage nur wenn die Schüler mit BBBchK nicht immer im gemeinsamen Unterricht teilnehmen)					

14. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

15. Was würden Sie an das inklusive Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.3. Third version: Phase 1

3.3.1. QSv_Ph1: Questionnaire for mainstream pupils

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von inklusiven Bildungsangeboten von Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie diese. Vielen Dank für Ihre Unterstützung!

Kode: (Bitte nicht ausfüllen)

I. Es werden hier allgemeine Informationen zu deiner Person erfragt

1. Welches ist dein Geschlecht?

- a) Männlich
- b) Weiblich

2. Wie alt bist du?

3. In welcher Klasse bist du?

II. In diesem Teil geht es um männliche und weibliche Mitschüler mit einer Behinderung die deine Klasse besuchen.

4. Hast du Kontakt zu Personen mit einer Behinderung außerhalb der Schule? Du kannst mehrere Alternativen ankreuzen.

- a) Nein
- b) Ja, mit Personen in meiner Familie
- c) Ja, mit Freunden meiner Familie
- d) Ja, mit Personen aus meiner Stadt / Viertel / Dorf
- e) Ja, _____

5. Hast du im Kindergarten oder in der Grundschule Mitschüler gehabt, die eine Behinderung hatten?

- a) Ja, im Kindergarten
- b) Ja, in der Grundschule
- c) Ja, im Kindergarten und der Grundschule
- d) Nein

6. Wie häufig finden die folgenden Schulsituationen in deiner Klasse statt?

	jeden Tag	3 Mal pro Woche	1 bis 2 Mal pro Woche	1 Mal im Monat	Kaum
a) Mitschüler mit Behinderung kommen zu uns zum Unterricht.					
b) Ich helfe meinen Mitschülern (egal, ob es Mitschüler mit Behinderung sind)					

	ja	eher ja	teils, teils	eher nein	nein
oder nicht) im Unterricht bei den Aufgaben.					
c) Ich helfe meinen Mitschülern mit einer Behinderung oder einer Krankheit bei täglichen Aktivitäten (z.B. Treppe hoch oder runter gehen, etwas erreichen).					
7. Zum Besuch von Kindern mit einer Behinderung in deiner Klasse: Kreuze bitte zu jedem Satz „ja“, „eher ja“, „teils, teils“, „eher nein“ oder „nein“ an.					
a) Ich finde es gut, dass wir gemeinsamen Unterricht mit Schülern mit einer Behinderung haben.					
b) Alle Schüler fühlen sich in dieser Schule willkommen.					
c) Ich versuche mich mit meinen Mitschülern mit Behinderung zu befreunden und freundlich mit ihnen zu sein.					
d) Unser(e) Klassenlehrer(in) hat mit der Klasse über die Behinderung und die damit verbundenen Besonderheiten beim Lernen unseres Mitschülers / unserer Mitschüler mit Behinderung gesprochen.					
e) Ich interessiere mich für die Mitschüler, die neu in der Klasse sind. Ich versuche sie anzusprechen und sie kennen zu lernen.					
f) Es ist manchmal schwer für mich, mit einem Mitschüler mit Behinderung umzugehen.					
g) Ich kenne gut oder bin befreundet mit meinen Mitschülern mit Behinderung.					
h) Die Schüler mit Behinderung haben in dieser Klasse/Schule Freunde gefunden.					
i) Die Schüler mit Behinderung sind in der Pause meistens allein.					
j) Es ist manchmal schwer, mit einem Mitschüler aufgrund seiner Behinderung etwas Gemeinsames zu unternehmen.					
k) Ich treffe mich manchmal außerhalb der Schule (Geburtstage, Feste, usw.) mit meinen Mitschülern mit Behinderung.					
l) Die Schüler mit Behinderung sind anders (zum Beispiel: andere Gewohnheiten, Charakter, usw.) und manchmal ist es schwer mit ihnen zurechtzukommen.					
m) Meine Mitschüler und ich haben nichts dagegen, mit Schülern mit Behinderung zusammen zu arbeiten.					
n) Ich gehe gerne in diese Schule.					
o) Meine Eltern denken, dass dies eine gute Schule ist.					
p) In Gruppenarbeiten und Gruppenaktivitäten arbeite ich meistens mit Mitschülern, die ungefähr genauso schnell lernen wie ich.					
q) Bei Schulaktivitäten (Klassenausflüge, Präsentationen, Feste, usw.) machen alle Mitschüler unserer Klasse gerne mit.					
r) Die Arbeit im Unterricht verändert sich seitdem/wenn Kinder mit Behinderung meine Klasse besuchen. (Bitte, antworte diese Frage nur wenn diese Mitschülern nicht immer mit dir in der Klasse waren)					

III. In diesem Teil wird nach deiner Meinung in Bezug auf deine Schule gefragt.

8. Was gefällt dir in deiner Klasse/Schule in Bezug auf dem gemeinsamen Unterricht mit Mitschülern mit Behinderung sehr gut?

Open question

9. Nenne ein paar Dinge, die du in deiner Klasse / Schule in Bezug auf dem gemeinsamen Unterricht mit von Mitschülern mit Behinderung gerne ändern würdest!

Open question

3.3.2. QTV_Ph1: Questionnaire for teachers

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von inklusiven Bildungsangeboten von

Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie diese. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Welches ist Ihr Geschlecht?

- a) Männlich
- b) Weiblich

2. Wie alt sind Sie?

3. Seit wie vielen Jahren unterrichten Sie als Lehrer / Lehrerin?

4. Seit wie vielen Jahren unterrichten Sie an dieser Schule?

5. Wie viele Unterrichtsstunden unterrichten Sie wöchentlich an dieser Schule?

6. Welche(s) Fach/Fächer unterrichten Sie an dieser Einrichtung in diesem Schuljahr? Kreuzen Sie bitte das entsprechende Fach / die entsprechenden Fächer an.

Deutsch	Englisch	Französisch	Andere Sprache:	
Mathematik	Sozialwissenschaften	Chemie	Biologie	Physik
Kunst	Musik	Religion	Ethik	Sport
Andere Fächer:				

7. Sie arbeiten in dieser Schule als... Kreuzen Sie bitte das entsprechende Kästchen an. Falls Sie mehr als eine Funktion in der Schule ausüben, können Sie mehrere Kästchen ankreuzen.

Lehrer/in	Klassenlehrer/in	Beratungslehrer/in
Fachleiter/in	Andere:	

II. Allgemeine Informationen über das inklusive Bildungsangebot

8. An unserer Schule sind:

- a) Schüler, die einen Anspruch auf sonderpädagogische Beratung und Unterstützung haben
- b) Schüler, die einen Anspruch auf ein sonderpädagogisches Bildungsangebot haben.
- c) Sonstiges:

9. Wie viele Schüler mit Behinderungen und Anspruch auf ein sonderpädagogisches Beratungs-, Unterstützungs- bzw. sonderpädagogisches Bildungsangebot unterrichten Sie in dieser Schule?

10. In wie vielen Unterrichtsstunden unterrichten Sie wöchentlich Schüler mit Behinderung?

11. Wie oft nehmen diese Schüler am Regelunterricht teil?

- a) Sehr oft
- b) Oft
- c) Gelegentlich
- d) Kaum
- e) Die Schüler des inklusiven Bildungsangebotes haben nur in den Pausen Kontakt mit den Regelschülern

12. Hatten Sie zuvor bereits Kontakt zu Menschen mit Behinderung?

- a) Ja, sehr oft
- b) Ja, oft
- c) Ja, gelegentlich
- d) Kaum
- e) Gar keinen Kontakt (Machen Sie bitte bei Frage 14 weiter)
- f) Ich bin Sonderschullehrer/in (Machen Sie bitte bei Frage 15 weiter)

13. Glauben Sie, dass Ihnen dieser frühere Kontakt mit Menschen mit Behinderung Ihnen bei Ihrer inklusiven schulischen Arbeit zugute kommt?

- a) Ja
- b) Eher ja
- c) Teils, teils
- d) Eher nein
- e) Nein

14. Welche Meinung hatten Sie von Menschen mit Behinderung, bevor Sie inklusiv gearbeitet haben? Hat sich Ihre Meinung durch die inklusive Arbeit geändert? Versuchen Sie bitte, dies genauer zu erläutern:

Open question

III. Allgemeine Informationen über Ihre Lehrerrolle in Bezug auf das inklusive Bildungsangebot.

15. Wie zufrieden sind Sie mit Ihrer Arbeit in den Klassen mit inklusivem Angebot oder gemeinsamen Unterricht, im Bezug auf die Lernfortschritte von allen Schülern?

- a) Sehr zufrieden
- b) Zufrieden
- c) Teils, teils
- d) Eher unzufrieden
- e) Nicht zufrieden

16. Bitte erläutern Sie Ihre Antwort:

Open question

17. Was tun Sie, wenn Sie Schwierigkeiten mit den Schülern mit Behinderung haben? (Sie können mehr als eine Antwort ankreuzen)

- a) Sie fragen in einer Sonderschule nach Rat.
- b) Sie fragen nach Unterstützung bei anderen Fachdiensten nach.
- c) Sie fragen Ihre Kollegen.
- d) Sie suchen in Büchern oder in der Fachliteratur nach Antworten.
- e) Sie führen ein Elterngespräch.
- f) Sie haben noch keine Schwierigkeiten gehabt.
- g) Sie ändern die Lehrstrategien und die Didaktik.
- h) Andere: _____

18. Wie stimmen Sie zu folgenden Aspekten als Lehrer /Lehrerin im gemeinsamen Unterricht zu? Die Ziffern entsprechen folgenden Abkürzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Es ist wichtig, für langsame oder behinderte Schüler Erklärungen und/oder Hinweise so oft wie nötig zu wiederholen.					
b) Es ist wichtig, Methoden und Didaktiken zu nutzen, die sowohl die Inklusion im Allgemeinen als auch die Schüler mit unterschiedlichen Lernvoraussetzungen stärker fördern.					
c) Es ist wichtig, abhängig von den unterschiedlichen Lern- und Leistungsvoraussetzungen der Schüler unterschiedliche Lernziele zu setzen.					
d) Es ist wichtig, bei der Evaluation und/oder Notenvergabe Unterschiede zwischen den Schülern, die nicht die gleiche Lern- und Leistungsvoraussetzung haben, zu machen, (Gewährung eines Nachteilsausgleiches).					
e) Es ist wichtig, sich über die Art der Behinderung und deren evtl. Auswirkung auf das Lernen beim einzelnen Schüler zu informieren.					
f) Es ist wichtig, sich über die Schüler (ihre Behinderung oder Merkmale) zu informieren, um sie effektiver unterrichten zu können.					
g) Es ist wichtig, die Schwächen der Schüler mit Behinderung zu berücksichtigen.					
h) Es ist wichtig, die Stärken der Schüler mit Behinderung zu berücksichtigen.					
i) Es ist wichtig, die Erwartungen und Lernziele mit den Eltern und anderen Lehrkräften abzusprechen.					
j) Es ist wichtig, Fachliteratur über das inklusive (Anmerkung: integrativ oder inklusiv? Lernen zu lesen.					
k) Es ist wichtig, dass die Schüler mit Behinderung freiwillig zur Regelschule kommen und nicht nur, weil ihre Eltern sich dafür entschlossen haben.					
l) Es ist wichtig, ein positives Verständnis von Unterschieden im Unterricht zu entwickeln.					

19. Welche sind Ihre Ziele als Lehrer / Lehrerin im Rahmen der Inklusion von Schülern mit Behinderung? Erklären Sie bitte in eigenen Worten.

Open question

IV. Ihre Meinung über die Schulinklusion

20. Wie würden Sie die Inklusionskultur Ihrer Schule beschreiben?

Open question

21. Zum inklusiven Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Ich konzentriere mich nicht so sehr auf die Lernschwächen der Schüler, sondern auf ihre Fähigkeiten.					
b) Inklusion bedeutet, die Schüler mit Behinderung freundlich aufzunehmen, d.h., sich auf die soziale Inklusion zu konzentrieren.					
c) Bei dem inklusiven Bildungsangebot sollten wir (die Lehrkräfte) auf die Unterschiede achten, damit sich alle besser kennen lernen.					
d) Im gemeinsamen Unterricht sollte man <u>nicht</u> stark individualisieren oder differenzieren.					
e) Das inklusive Bildungsangebot sollte Schüler mit Behinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
f) Inklusion heißt, die Schüler mit Behinderung mehr als die der anderen Schüler zu fördern.					
g) Schulische Inklusion bezieht sich auf die Heterogenität innerhalb eines Klassenzimmers (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					

22. Welche Kritik haben Sie an die Idee der Inklusion? Erklären Sie bitte in eigenen Worten.

Open question

V. Das inklusive Bildungsangebot in Ihrer Schule

23. Die Schüler mit Behinderung sind/fühlen sich in der Regelklasse integriert...

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

24. Bitte erläutern Sie Ihre Antwort:

Open question

25. Zur Schulorganisation bezüglich des jetzigen inklusiven Bildungsangebotes: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

- a) Die Inklusion wird in meiner Schule geschätzt.
- b) Wir haben in dieser Schule bezüglich des inklusiven Bildungsangebotes klare Ziele.
- c) Wir treffen uns als Lehrer regelmäßig, um das laufende Inklusionsprojekt zu evaluieren.
- d) Die Mehrheit der Lehrkräfte ist sehr engagiert und überzeugt von diesem Inklusionsprojekt.
- e) Wir versuchen, Kontakt mit anderen Schulen zu halten, die auch ein solches Inklusionsprojekt haben.
- f) Die Sonderschullehrer und wir Lehrer dieser Schule kooperieren gut.
- g) Ich verlange von allen Eltern, dass sie sich (mehr) am Inklusionsprozess beteiligen.

1	2	3	4	5

26. Das inklusive Bildungsangebot und seine Wirkung auf die Schüler, und der gemeinsame Unterricht: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

- a) Die Klasse ist zufrieden in dieser Schule.
- b) Die Schüler und Lehrer sind durch den gemeinsamen Unterricht einfühlsamer geworden.
- c) Die Inklusion hat auf die Leistung der anderen Schüler keinen Einfluss.
- d) Ich versuche, Schwierigkeiten unter den Schülern zu lösen, damit alle Schüler das beste Lernergebnis erreichen können.
- e) Es gibt in dieser Schule kein Mobbing gegen integrierte Schüler.
- f) Ich versuche bewusst die Begegnung zwischen den Schülern, und zwar durch unterschiedliche Arten: Gruppenarbeit oder Gruppenaktivitäten, Spiele, usw.
- g) Ich kümmere mich darum, dass die Schüler mit Behinderung in der Pause nicht alleine sind.
- h) Eine Schule mit einem inklusiven Angebot lehrt die Schüler einfühlsamer zu sein, als Schulen ohne ein inklusives Angebot
- i) Bevor ein Schüler mit Behinderung in die Klasse kam, habe ich die Klasse darauf vorbereitet. **(Beantworten Sie bitte diese Frage nur wenn die Schüler mit Behinderung nicht seit der 5. Klasse die Klasse besuchen).**
- j) Die Arbeit in der Klasse hat sich verändert, seit / wenn Schüler mit Behinderung gemeinsam unterrichtet werden. **(Beantworten Sie bitte diese Frage nur wenn die Schüler mit Behinderung nicht immer im gemeinsamen Unterricht teilnehmen)**

1	2	3	4	5

27. Welche Auswirkungen hat Ihrer Meinung nach die Inklusion von Schülern mit Behinderung auf Ihre Schule? Versuchen Sie bitte dies mit Ihren eigenen Worten zu erklären.

Open question

28. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

29. Was würden Sie am inklusiven Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.3.3. QPv_Ph1: Questionnaire for parents 1

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von inklusiven Bildungsangeboten von Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie diese. Vielen Dank für Ihre Unterstützung!

Kode: (Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Hat Ihr Kind Mitschüler mit Behinderungen, in der Grundschule oder im Kindergarten gehabt?

- a) Ja
- b) Nein

II. Ihre Meinung über das inklusive Bildungsangebot

4. Welche Auswirkungen hat Ihrer Meinung nach der gemeinsame Unterricht von Schülerinnen und Schüler mit und ohne Behinderung auf ihr Kind? Erläutern Sie bitte in eigenen Worten.

Open question

5. Zum inklusiven Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Ich wurde von dem/der Klassenlehrer/in meines Kindes informiert, dass Kinder mit Behinderung die Klasse meines Kindes besuchen.					
b) Lehrer sollten sich nicht so sehr auf die Lernschwächen der Schüler konzentrieren, sondern auf deren Fähigkeiten.					
c) Inklusion bedeutet, die Schüler mit Behinderung freundlich aufzunehmen, d.h., sich auf die soziale Inklusion zu konzentrieren.					
d) Ziel des gemeinsamen Unterrichts ist, eine Begegnung zwischen allen Schüler zu fördern.					
e) Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten, damit sich alle besser kennen lernen können.					
f) Im gemeinsamen Unterricht sollte man Schüler mit Behinderung und Schüler ohne Behinderung gleich behandeln.					
g) Das inklusive Bildungsangebot sollte Schüler mit Behinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren					

	können.					
h)	Damit die Schüler mit Behinderung akzeptiert werden, sollten die Mitschüler und die Lehrer einfühlsamer und offener sein.					
i)	Bei der Inklusion sind nicht die Menschen mit Behinderung, sondern die Menschen ohne Behinderung diejenigen, die diskriminieren.					
j)	Ich finde beim inklusiven Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellen Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.).					
k)	Die Schule sollte trotz des gemeinsamen Unterrichts das Niveau halten.					
l)	Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
m)	Es ist machbar alle Behinderungsarten zu integrieren.					
n)	Ich finde das inklusive Bildungsangebot in dieser Schule sehr gut.					

III. Ihre Meinung über dieses inklusive Bildungsangebot

6. Seit wie vielen Jahren besucht Ihr Kind diese Schule?

7. Wie viele Jahre davon besuchen auch Kinder mit Behinderung die Klasse Ihres Kindes?

8. Das inklusive Bildungsangebot und seine Wirkung auf die Schüler, und der gemeinsame Unterricht: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Mein Kind ist zufrieden in dieser Schule.					
b) Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden.					
c) Der gemeinsame Unterricht hat auf die Leistung meines Kindes keinen Einfluss.					
d) Inklusives Lernen wird in dieser Klasse/Schule geschätzt.					
e) Die Schüler mit Behinderung und ihre Familien fühlen sich in dieser Schule willkommen.					
f) Ich engagiere mich in dieser Schule sehr.					
g) Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
h) Eine Schule mit einem inklusiven Angebot lehrt die Schüler einfühlsamer zu sein, als Schulen ohne ein inklusives Angebot.					
i) Seitdem es gemeinsamen Unterricht gibt, hat mein Kind bei den Noten weder Rückschritte noch Fortschritte gemacht. (Beantworten Sie bitte diese Frage nur wenn Ihr Kind <u>nicht</u> seit der Grundschule im gemeinsamen Unterricht teilnimmt)					
j) Die Arbeit in der Klasse hat sich verändert, seit / wenn Schüler mit und ohne Behinderung gemeinsam unterrichtet werden. (Beantworten Sie diese Frage nur wenn die Schüler mit Behinderung <u>nicht immer</u> in gemeinsamen Unterricht teilnehmen)					

9. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

10. Was würden Sie an das inklusive Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.3.4. QP2v_Ph1: Questionnaire for parents 2

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von inklusiven Bildungsangeboten von Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage aufmerksam durch und beantworten Sie diese. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Wie viele Kinder haben Sie, die diese Schule mit inklusivem Bildungsangebot besuchen? Bitte tragen Sie das Alter des Kindes / der Kinder ein und kreuzen Sie das Geschlecht an.

- a) 1. Kind
- b) 2. Kind
- c) 3. Kind

	Alter	Geschlecht
		M W
		M W
		M W

4. Welche Behinderung hat Ihr Kind?

Open question

5. Hat ihr Kind während der Grundschule an einem gemeinsamen Unterricht teilgenommen?

- a) Ja
- b) Nein

II. Ihre Meinung über das inklusive Bildungsangebot

6. Zum inklusiven Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Lehrer sollten sich nicht so sehr auf die Lernschwächen der Schüler konzentrieren, sondern auf deren Fähigkeiten.					
b) Inklusion bedeutet, die Schüler mit Behinderung freundlich aufzunehmen, d.h., sich auf die soziale Inklusion zu konzentrieren.					
c) Ziel des gemeinsamen Unterrichts ist, die Begegnung zwischen alle Schüler ¹⁴² zu fördern.					
d) Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten, damit sich alle besser kennen lernen.					
e) Im gemeinsamen Unterricht sollte man Schüler mit Behinderung und Schüler ohne Behinderung didaktisch gleich behandeln.					
f) Das inklusive Bildungsangebot sollte Schüler mit Behinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren					

¹⁴² Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

	können.					
g)	Damit die Schüler mit Behinderung akzeptiert werden, sollten die Schüler und Lehrer einfühlsamer und offener sein.					
h)	Bei der Inklusion sind nicht Menschen mit Behinderung, sondern die Menschen ohne Behinderung diejenigen, die diskriminieren.					
i)	Die Sonderpädagogik kann meinem Kind nicht genügend helfen.					
j)	Die Lehrer dieser Schule sind gut für das inklusive Lernen vorbereitet.					
k)	Ich finde beim inklusiven Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellen Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigerem Verhalten usw.					
l)	Die Schule sollte trotz des gemeinsamen Unterrichts das Niveau halten.					
m)	Eine Schule mit einem inklusiven Angebot lehrt die Schüler einfühlsamer zu sein, als Schulen ohne ein inklusives Angebot					
n)	Es ist machbar alle Behinderungsarten zu integrieren.					
o)	Ich finde das inklusive Bildungsangebot in dieser Schule sehr gut.					

7. Haben Sie sich privat über das Thema Inklusion zusätzlich informiert?

- a) Nein
- b) Falls ja, wo? _____

III. Ihre Meinung über das inklusive Bildungsangebot

8. Warum haben Sie sich zusätzlich für die allgemeine Schule für Ihr Kind entschieden? (Beantworten Sie bitte diese Frage nur wenn Ihr Kind auch Schüler der Sonderschule ist)

Open question

9. Welche Erwartungen stellen Sie an das inklusive Bildungsangebot in dieser Schule? Sie können mehrere Alternativen ankreuzen.

- a) Dass das Lern- und Entwicklungspotenzial meines Kindes seine maximale Entwicklung erreicht.
- b) Dass mein Kind lernt, wie es sich im normalen sozialen Umfeld verhalten soll.
- c) Dass sich mein Kind intellektuell auf die Zukunft vorbereiten und evtl. auch weiterlernen kann.
- d) Dass mein Kind integriert und von den Anderen akzeptiert wird.
- e) Dass mein Kind von den Anderen lernt.
- f) Dass die Anderen von meinem Kind lernen.
- g) Dass mein Kind glücklich ist.
- h) Andere. _____

10. Zu Frage 10: Ihre Erwartungen haben sich erfüllt.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

11. Immer, wenn Sie Fragen über den Inklusionsablauf haben, ist ein Ansprechpartner verfügbar.

- a) Stimme sehr zu
- b) Stimme eher zu
- c) Teils, teils
- d) Stimme nicht zu
- e) Stimme überhaupt nicht zu

12. An wen wenden Sie sich meistens, wenn Sie Fragen zur Inklusion haben?

An: _____

13. Das inklusive Bildungsangebot, seine Wirkung auf die Schüler und der gemeinsamen Unterricht: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen. Die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

	1	2	3	4	5
a) Die Arbeit in der Klasse hat sich verändert, seit es das inklusive Bildungsangebot / wenn inklusiven Unterricht gibt.					
b) Mein Kind ist zufrieden in dieser Schule.					
c) Mein Kind lernt genauso viel wie früher.					
d) Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden.					
e) Der gemeinsame Unterricht hat auf die Leistung der anderen Schüler keinen Einfluss.					
f) Inklusion wird in dieser Schule geschätzt.					
g) Mein Kind und meine Familie fühlt sich in dieser Schule willkommen.					
h) Ich engagiere mich in dieser Schule sehr.					
i) Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
j) Der/Die Klassenlehrer/in versucht, Schwierigkeiten mit anderen Schülern zu lösen, damit mein Kind das beste Lernergebnis erreichen kann.					
k) Der/Die Klassenlehrer/in verlangt von uns Eltern integrierter Kinder, dass wir in den Inklusionsprozess einbezogen werden.					
l) Die Arbeit in der Klasse hat sich verändert, seit / wenn es gemeinsamen Unterricht gibt. (Beantworten Sie bitte diese Frage nur wenn die Schüler mit Behinderung nicht immer im gemeinsamen Unterricht teilnehmen)					

14. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

15. Was würden Sie an das inklusive Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.4. Third version: Phase 2

3.4.1. Qsv_Ph2: Questionnaire for mainstream pupils

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von [inklusive/integrativen] Bildungsangeboten von Schülern mit und ohne Behinderung. *Bitte lest euch jede Frage aufmerksam durch, bevor ihr sie beantwortet. Vielen Dank für eure Unterstützung!*

Kode: (Bitte nicht ausfüllen)

I. Es werden hier allgemeine Informationen zu deiner Person erfragt

1. Du bist:

- a) Junge
- b) Mädchen

2. Wie alt bist du?

3. In welcher Klasse bist du?

II. In diesem Teil geht es um die Arbeit im Unterricht.

4. Hast du Kontakt zu Personen mit einer Behinderung außerhalb der Schule? Du kannst mehrere Alternativen ankreuzen.

- a) Nein
- b) Ja, mit Personen in meiner Familie
- c) Ja, mit Freunden meiner Familie
- d) Ja, mit Personen aus meiner Stadt / Viertel / Dorf
- e) Ja, _____

5. Gab es bei dir im Kindergarten oder in deiner Grundschulklasse Jungen oder Mädchen mit einer Behinderung?

- a) Ja, im Kindergarten
- b) Ja, in der Grundschule
- c) Ja, im Kindergarten und der Grundschule
- d) Nein

6. Wie häufig kommen die folgenden Situationen in deiner Klasse vor?

Kreuze bitte bei jedem Satz

„jeden Tag“, „3 Mal pro Woche“, „1 bis 2 Mal pro Woche“, „1 Mal im Monat“ oder „kaum“ an.

	jeden Tag	3 Mal pro Woche	1 bis 2 Mal pro Woche	1 Mal im Monat	Kaum
a) Wir helfen einander, wenn jemand Schwierigkeiten mit Aufgaben hat.					
b) Ich helfe meinen Klassenkameraden mit einer Behinderung oder Schwierigkeiten bei alltäglichen Aktivitäten (z.B. Treppe hoch oder runter gehen, etwas erreichen).					
7. Zum Besuch von Jungen und Mädchen mit einer Behinderung in deiner Klasse:	ja	eher ja	teils, teils	eher nein	nein
Kreuze bitte zu jedem Satz „ja“, „eher ja“, „teils, teils“, „eher nein“ oder „nein“ an.					
a) Ich finde es gut, dass wir gemeinsamen Unterricht mit Schülern mit einer Behinderung haben.					
b) Ich melde mich immer beim Lehrer, wenn ich Hilfe brauche.					
c) Wenn ich Hilfe brauche, nimmt sich der Lehrer die Zeit, um mir es anders zu erklären.					
d) Ich fühle mich in dieser Schule willkommen.					
e) Ich versuche mich mit meinen Mitschülern mit Behinderung zu befreunden und freundlich mit ihnen zu sein.					
f) Unser Klassenlehrer hat mit der Klasse über die Behinderung von manchen unserer Mitschüler gesprochen.					
g) Ich interessiere mich für die Jungen und Mädchen, die neu in der Klasse sind. Ich versuche sie anzusprechen und sie kennen zu lernen.					
h) Es ist manchmal schwer für mich, mit der Behinderung meiner Mitschüler umzugehen.					
i) Ich bin mit manchen Mitschülern mit Behinderung befreundet.					
j) Die Schüler mit Behinderung haben in meiner Klasse Freunde gefunden.					
k) Es gibt Schüler in meiner Klasse, die die Pause alleine verbringen.					
l) Es ist manchmal schwer, mit einem Mitschüler aufgrund seiner Behinderung etwas gemeinsam zu unternehmen.					
m) Ich treffe mich außerhalb der Schule (Geburtstage, Feste, usw.) mit einigen Mitschülern mit Behinderung.					
n) Es gibt Unterschiede zwischen Menschen mit einer Behinderung und Menschen ohne Behinderung (zum Beispiel: andere Gewohnheiten, Charakter usw.).					
o) Da manche Mitschüler behindert sind und andere nicht, entstehen manchmal Situationen, mit denen ich nur schwer zurechtkomme.					

p) Ich arbeite gerne mit verschiedenen Mitschülern.					
q) In Gruppenarbeiten und Gruppenaktivitäten arbeite ich meistens mit Mitschülern, die ungefähr genauso schnell lernen wie ich.					
r) Ich gehe gerne in diese Schule.					
s) Bei Schulaktivitäten (Klassenausflüge, Präsentationen, Feste, usw.) machen die Mitschüler unserer Klasse gerne mit.					
t) Ich verteidige meine Mitschüler, wenn ich das Gefühl habe, dass sie ungerecht behandelt werden.					

III. In diesem Teil wird nach deiner Meinung in Bezug auf deine Schule gefragt.

8. Was gefällt dir sehr gut in deiner Klasse/Schule in Bezug auf dem gemeinsamen Unterricht mit Jungen und Mädchen mit Behinderung?

Open question

9. Nenne ein paar Dinge, die du in deiner Klasse/Schule in Bezug auf dem gemeinsamen Unterricht mit Mitschülern mit Behinderung gerne ändern würdest!

Open question

3.4.2. QTV_Ph2: Questionnaire for teachers

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von [inklusive/integrativen] Bildungsangeboten von Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage vor der Beantwortung aufmerksam durch. Vielen Dank für Ihre Unterstützung!

Kode: (Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Welches ist Ihr Geschlecht?

- a) Männlich
- b) Weiblich

2. Wie alt sind Sie?

3. Seit wie vielen Jahren unterrichten Sie als Lehrer / Lehrerin?

4. Seit wie vielen Jahren unterrichten Sie an dieser Schule?

5. Wie viele Unterrichtsstunden unterrichten Sie wöchentlich an dieser Schule?

6. Welche(s) Fach/Fächer unterrichten Sie an dieser Einrichtung in diesem Schuljahr? Kreuzen Sie bitte das entsprechende Fach / die entsprechenden Fächer an.

Deutsch	Englisch	Französisch	Andere Sprache:	
Mathematik	Sozialwissenschaften	Chemie	Biologie	Physik
Kunst	Musik	Religion	Ethik	Sport
Andere Fächer:				

7. Sie arbeiten in dieser Schule als... Kreuzen Sie bitte das entsprechende Kästchen an. Falls Sie mehr als eine Funktion in der Schule ausüben, können Sie mehrere Kästchen ankreuzen.

Lehrer/in	Klassenlehrer/in	Beratungslehrer/in
Fachleiter/in	Andere:	

II. Allgemeine Informationen über das [inklusive/integrative] Bildungsangebot

8. Wie viele Schüler¹⁴³ besuchen eine Außenklasse in dieser Schule? / Wie viele Schüler mit einer Behinderung nehmen am [inklusive/integrativen] Bildungsangebot dieser Schule teil?

9. In wie vielen Unterrichtsstunden unterrichten Sie wöchentlich diese Schüler?

10. Wie oft nehmen diese Schüler am Regelunterricht teil (Antworten Sie nur, wenn Ihre Schule Außenklassen hat)?

- a) Sehr oft
- b) Oft
- c) Gelegentlich
- d) Kaum
- e) Die Schüler des [inklusive/integrativen] Bildungsangebotes haben nur in den Pausen Kontakt mit den Regelschülern.

11. Hatten Sie zuvor bereits Kontakt zu Menschen mit Behinderung?

- a) Ja, sehr oft
- b) Ja, oft
- c) Ja, gelegentlich
- d) Gar keinen Kontakt (Machen Sie bitte bei Frage 14 weiter)
- e) Ich bin Sonderschullehrer/in (Machen Sie bitte bei Frage 14 weiter)

12. Glauben Sie, dass Ihnen dieser frühere Kontakt mit Menschen mit Behinderung Ihnen bei Ihrer [inklusive/integrativen] schulischen Arbeit zugute kommt?

- a) Ja
- b) Eher ja
- c) Teils, teils
- d) Eher nein
- e) Nein

13. Welche Meinung hatten Sie von Menschen mit Behinderung, bevor Sie inklusiv gearbeitet haben? Hat sich Ihre Meinung durch die [inklusive/integrative] Arbeit geändert? Versuchen Sie bitte, dies genauer zu erläutern:

Open question

III. Allgemeine Informationen über Ihre Lehrerrolle in Bezug auf das [inklusive/integrative] Bildungsangebot.

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

14. Wie stimmen Sie zu folgenden Aspekten als Lehrer /Lehrerin im gemeinsamen Unterricht zu?

- a) Es ist wichtig, für langsame oder Schüler mit einer Behinderung Erklärungen

1	2	3	4	5
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¹⁴³ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

und/oder Hinweise so oft wie nötig zu wiederholen.					
b) Es ist wichtig, Methoden und Didaktiken zu nutzen, die alle Schüler stärker fördern.					
c) Es ist wichtig, abhängig von den unterschiedlichen Lern- und Leistungsvoraussetzungen der Schüler unterschiedliche Lernziele zu setzen.					
d) Es ist wichtig, bei der Evaluation und/oder Notenvergabe Unterschiede zwischen den Schülern, die nicht die gleiche Lern- und Leistungsvoraussetzung haben, zu machen. (Gewährung eines Nachteilsausgleiches).					
e) Es ist wichtig, sich über die Art der Behinderung und deren evtl. Auswirkung auf das Lernen beim einzelnen Schüler zu informieren.					
f) Es ist wichtig, sich über die Schüler (ihre Behinderung, Persönlichkeit und jegliche wichtige Merkmale) zu informieren, um sie effektiver unterrichten zu können.					
g) Es ist wichtig, die Schwächen der Schüler mit Behinderung zu berücksichtigen.					
h) Es ist wichtig, die Stärken der Schüler mit Behinderung zu berücksichtigen.					
i) Es ist wichtig, die Erwartungen und Lernziele mit den Eltern und anderen Lehrkräften abzusprechen.					
j) Es ist wichtig, Fachliteratur über das [inklusive/integrative] Lernen zu lesen.					
k) Fortbildungsangebote, die den MitarbeiterInnen helfen, auf die Vielfalt der Schüler einzugehen, sind wichtig.					
l) Es ist wichtig, dass die Schüler mit Behinderung freiwillig zur Regelschule kommen und nicht nur, weil ihre Eltern sich dafür entschlossen haben.					
m) Es ist wichtig, ein positives Verständnis von Unterschieden im Unterricht zu entwickeln.					
n) Es ist wichtig, dass an alle Schüler hohe Erwartungen gestellt werden.					
o) Ich bin zufrieden mit meiner Beteiligung am [Inklusion/Integration]prozess in der Schule.					

15. Was tun Sie, wenn Sie Schwierigkeiten mit den Schülern mit Behinderung haben? (Sie können mehr als eine Antwort ankreuzen)

- a) Sie fragen in einer Sonderschule nach Rat.
- b) Sie fragen nach Unterstützung bei anderen Fachdiensten nach.
- c) Sie fragen Ihre Kollegen.
- d) Sie suchen in Büchern oder in der Fachliteratur nach Antworten.
- e) Sie führen ein Elterngespräch.
- f) Sie haben noch keine Schwierigkeiten gehabt.
- g) Sie ändern die Lehrstrategien und die Didaktik.
- h) Andere: _____

16. Welche sind Ihre Ziele als Lehrer / Lehrerin im Rahmen der [Inklusion/Integration] von Schülern mit einer Behinderung? Erklären Sie bitte in eigenen Worten.

Open question

IV. Ihre Meinung über den gemeinsamen Unterricht

17. Wie würden Sie die [Inklusion/Integration]skultur Ihrer Schule beschreiben?

Open question

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

18. Zum [inklusive/integrativen] Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen.

	1	2	3	4	5
a) Ich konzentriere mich nicht so sehr auf die Lernschwächen der Schüler, sondern auf ihre Fähigkeiten.					
b) Ich versuche, Hindernisse für das Lernen und die Teilhabe in allen Bereichen der Schule zu beseitigen.					
c) Ich nehme Schüler mit und ohne einer Behinderung freundlich auf, d.h., ich konzentriere mich auf die soziale [Inklusion/Integration] zu konzentrieren.					
d) Bei dem [inklusive/integrativen] Bildungsangebot achte ich auf die Unterschiede.					
e) Im gemeinsamen Unterricht sollte man <u>nicht</u> stark individualisieren oder differenzieren.					

f) Ich versuche, die Schüler mit Behinderung mit den nötigen Fertigkeiten auszustatten, damit sie sich später in die Gesellschaft integrieren können.					
g) [Inklusion/Integration] heißt, die Schüler mit Behinderung mehr als die der anderen Schüler zu fördern.					
h) Schulische [Inklusion/Integration] bezieht sich auf die Heterogenität innerhalb eines Klassenzimmers (z.B. Schüler mit unterschiedlichem kulturellem Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.)					

19. Welche Kritik haben Sie an das Postulat der [Inklusion/Integration]? Erklären Sie bitte in eigenen Worten.

Open question

V. Das [inklusive/integrative] Bildungsangebot in Ihrer Schule

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

20. Zur Schulorganisation bezüglich des jetzigen [inklusive/integrativen] Bildungsangebotes:	1	2	3	4	5
a) Die [Inklusion/Integration] wird in meiner Schule geschätzt.					
b) Neuen Schülern wird geholfen, sich in der Schule einzugewöhnen.					
c) Die Schüler fühlen sich an dieser Schule willkommen.					
d) Wir haben in dieser Schule bezüglich des [inklusive/integrativen] Bildungsangebotes klare Ziele.					
e) Wir treffen uns als Lehrkräfte regelmäßig, um das laufende [Inklusion/Integration]sprojekt zu evaluieren.					
f) Die Mehrheit der Lehrkräfte ist sehr engagiert und überzeugt von diesem [Inklusion/Integration]sprojekt.					
g) Wir versuchen, Kontakt mit anderen Schulen zu halten, die auch ein solches [Inklusion/Integration]sprojekt haben.					
h) Die MitarbeiterInnen dieser Schule kooperieren gut.					
i) Die Unterstützung für das [Inklusion/Integration]sprojekt wird koordiniert.					
j) Die Ressourcen der Schule sind bekannt und werden genutzt.					
k) Die Schulressourcen werden angemessen verwaltet, um das [Inklusion/Integration]sprojekt zu verwirklichen.					
l) Ich verlange von allen Eltern, dass sie sich am [Inklusion/Integration]sprozess beteiligen.					
m) Alle Eltern sind über Strukturen und Praktiken der Schule gut informiert.					
n) Die Eltern haben die Möglichkeit, auf Entscheidungen in der Schule Einfluss zu nehmen.					
21. Das [inklusive/integrative] Bildungsangebot und seine Wirkung auf die Schüler, und der gemeinsame Unterricht:	1	2	3	4	5
a) Die Klasse ist zufrieden in dieser Schule.					
b) Die SchülerInnen und Lehrkräfte sind durch den gemeinsamen Unterricht einfülsamer geworden.					
c) Die [Inklusion/Integration] hat auf die Leistung der anderen SchülerInnen keinen negativen Einfluss.					
d) Ich versuche, Schwierigkeiten zu lösen, damit die SchülerInnen das beste Lernergebnis erreichen können.					
e) Es gibt an dieser Schule kein Mobbing unter den Schülern.					
f) Ich fördere bewusst die Begegnung zwischen die SchülerInnen, und zwar auf unterschiedliche Arten: Gruppenarbeit, Spiele, usw.					
g) Ich kümmere mich darum, dass kein Schüler in der Pause alleine ist.					
h) Bevor ein neuer Schüler in die Klasse kommt, bereite ich die Klasse darauf vor.					

22. Welche Auswirkungen hat Ihrer Meinung nach die [Inklusion/Integration] von Schülern mit Behinderung auf Ihre Schule?

Open question

23. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

24. Was würden Sie am [inklusiven/integrativen] Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.4.3. QTV_Ph2: Questionnaire for parents 1

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von integrativen und [inklusiven/integrativen] Bildungsangeboten von Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage vor der Beantwortung aufmerksam durch. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Hat Ihr Kind Mitschüler mit Behinderungen, in der Grundschule oder im Kindergarten gehabt?

- a) Ja
- b) Nein

II. Ihre Meinung über das [inklusive/integrative] Bildungsangebot

4. Welche Auswirkungen hat Ihrer Meinung nach der gemeinsame Unterricht von Schülerinnen und Schüler mit und ohne Behinderung auf ihr Kind? Erläutern Sie bitte in eigenen Worten.

Open question

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

5. Zum [inklusiven/integrativen] Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen.

	1	2	3	4	5
a) Ich wurde von dem/der Klassenlehrer/in meines Kindes informiert, dass Kinder mit Behinderung die Klasse meines Kindes besuchen.					
b) Ich habe mich privat über das Thema [Inklusion/Integration] informiert.					
c) Ich habe das Gefühl, dass mein Kind an dieser Schule geschätzt und respektiert wird.					
d) Ich habe das Gefühl, dass meine Sorgen von der Schule ernst genommen werden.					
e) MitarbeiterInnen der Schule und Eltern gehen partnerschaftlich miteinander um.					
f) Lehrer sollten sich nicht so sehr auf die Lernschwächen der Schüler ¹⁴⁴ konzentrieren, sondern auf deren Fähigkeiten.					
g) [Inklusion/Integration] bedeutet, die Schüler mit Behinderung freundlich aufzunehmen, d.h., sich auf die soziale [Inklusion/Integration] zu konzentrieren.					
h) Ziel des gemeinsamen Unterrichts ist, eine Begegnung zwischen allen Schüler zu fördern.					
i) Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten.					

¹⁴⁴ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

j)	Im gemeinsamen Unterricht sollte man Schüler mit Behinderung und Schüler ohne Behinderung gleich behandeln.					
k)	Das [inklusive/integrative] Bildungsangebot sollte Schüler mit Behinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
l)	Damit die Schüler mit Behinderung akzeptiert werden, sollten die Mitschüler und die Lehrer einfühlsamer und offener sein.					
m)	Bei der [Inklusion/Integration] sind nicht die Menschen mit Behinderung, sondern die Menschen ohne Behinderung diejenigen, die diskriminieren.					
n)	Ich finde beim [inklusive/integrativen] Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellen Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.).					
o)	Die allgemeinen Lernziele sowie die zu vermittelnden Inhalte sollten auch im Rahmen eines [inklusive/integrativen] Unterrichts eingehalten werden.					
p)	Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
q)	Es ist machbar alle Behinderungsarten in der Regelschule zu integrieren.					
r)	Ich finde das [inklusive/integrative] Bildungsangebot in dieser Schule sehr gut.					
s)	Die Lehrer dieser Schule sind gut für das [inklusive/integrative] Lernen vorbereitet.					

III. Ihre Meinung über dieses [inklusive/integrative] Bildungsangebot

6. Seit wie vielen Jahren besucht Ihr Kind diese Schule?

7. Wie viele Jahre davon besuchen auch Schüler mit Behinderung die Klasse Ihres Kindes?

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

8. Zum gemeinsamen Unterricht und die Wirkung auf Ihr Kind: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen.

	1	2	3	4	5
a) Mein Kind ist zufrieden in dieser Schule.					
b) Ich bin zufrieden mit dem Lernprozess meines Kindes.					
c) Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden.					
d) Der gemeinsame Unterricht hat auf die Leistung meines Kindes keinen negativen Einfluss.					
e) [inklusive/integratives] Lernen wird in dieser Schule geschätzt.					
f) Ich glaube, dass die Schüler mit Behinderung und ihre Familien sich in dieser Schule willkommen fühlen.					
g) Ich engagiere mich in dieser Schule sehr.					
h) Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
i) Der/Die Klassenlehrer/in versucht, Schwierigkeiten zu lösen, damit mein Kind das beste Lernergebnis erreichen kann.					
j) Der/Die Klassenlehrer/in verlangt von uns Eltern, dass wir in den [Inklusion/Integration]sprozess einbezogen werden.					
k) Wenn ich Fragen über den [Inklusion/Integration]sablauf habe, ist ein Ansprechpartner verfügbar.					

9. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

10. Was würden Sie am [inklusive/integrativen] Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.4.4. QPv_Ph2: Questionnaire for parents 2

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von integrativen und [inklusive/integrativen] Bildungsangeboten von Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage vor der Beantwortung aufmerksam durch. Vielen Dank für Ihre Unterstützung!

Kode: (Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Wie viele Kinder haben Sie, die diese Schule mit inklusivem Bildungsangebot besuchen? Bitte tragen Sie das Alter des Kindes / der Kinder ein und kreuzen Sie das Geschlecht an.

	Alter	Geschlecht	
d) 1. Kind		M	W
e) 2. Kind		M	W
f) 3. Kind		M	W

4. Welche Behinderung hat Ihr Kind?

Open question

5. Hat ihr Kind während der Grundschule oder des Kindergartens an einem gemeinsamen Unterricht teilgenommen?

- c) Ja
- d) Nein

II. Ihre Meinung über das [inklusive/integrative] Bildungsangebot

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

6. Zum [inklusive/integrativen] Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen.

	1	2	3	4	5
a) Ich wurde von der Regelschule informiert, wie der Unterricht mit Kindern mit einer Behinderung abläuft.					
b) Ich habe mich privat über das Thema [Inklusion/Integration] informiert.					
c) Ich habe das Gefühl, dass mein Kind an dieser Schule geschätzt und respektiert wird.					
d) Ich habe das Gefühl, dass meine Sorgen von der Schule ernst genommen werden.					
e) Mitarbeiter der Schule und Eltern gehen partnerschaftlich miteinander um.					
f) Lehrer sollten sich nicht so sehr auf die Lernschwächen der Schüler ¹⁴⁵ konzentrieren, sondern auf deren Fähigkeiten.					
g) [Inklusion/Integration] bedeutet, die Schüler mit Behinderung freundlich aufzunehmen, d.h., sich auf die soziale [Inklusion/Integration] zu konzentrieren.					
h) Ziel des gemeinsamen Unterrichts ist, die Begegnung zwischen alle Schüler zu fördern.					

¹⁴⁵ Unter „Schüler“ werden Schüler und Schülerinnen verstanden.

i)	Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten.					
j)	Im gemeinsamen Unterricht sollte man Schüler mit Behinderung und Schüler ohne Behinderung gleich behandeln.					
k)	Das [inklusive/integrative] Bildungsangebot sollte Schüler mit Behinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
l)	Damit die Schüler mit Behinderung akzeptiert werden, sollten die Schüler und Lehrer einfühlsamer und offener sein.					
m)	Bei der [Inklusion/Integration] sind nicht Menschen mit Behinderung, sondern die Menschen ohne Behinderung diejenigen, die diskriminieren.					
n)	Ich finde beim [inklusive/integrativen] Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellen Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.).					
o)	Die allgemeinen Lernziele sowie die zu vermittelnden Inhalte sollten auch im Rahmen eines [inklusive/integrativen] Unterrichts eingehalten werden.					
p)	Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
q)	Es ist machbar alle Behinderungsarten in der Regelschule zu integrieren.					
r)	Ich finde das [inklusive/integrative] Bildungsangebot in dieser Schule sehr gut.					
s)	Die Sonderpädagogik allein kann meinem Kind nicht genügend helfen.					
t)	Die Lehrer dieser Schule sind gut für das [inklusive/integrative] Lernen vorbereitet.					

III. Ihre Meinung über dieses [inklusive/integrative] Bildungsangebot

7. Warum haben Sie sich für ein [inklusive/integratives] Schulmodell für Ihr Kind entschieden?

Open question

8. Welche Erwartungen stellen Sie an das [inklusive/integrative] Bildungsangebot in dieser Schule? Sie können mehrere Alternativen ankreuzen.

- i) Dass das Lern- und Entwicklungspotenzial meines Kindes seine maximale Entwicklung erreicht.
- j) Dass mein Kind lernt, wie es sich im normalen sozialen Umfeld verhalten soll.
- k) Dass sich mein Kind intellektuell auf die Zukunft vorbereiten und evtl. auch weiterlernen kann.
- l) Dass mein Kind integriert und von den Anderen akzeptiert wird.
- m) Dass mein Kind von den Anderen lernt.
- n) Dass die Anderen von meinem Kind lernen.
- o) Dass mein Kind glücklich ist.
- p) Andere. _____

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

9. Zum gemeinsamen Unterricht und die Wirkung auf Ihr Kind: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen.

	1	2	3	4	5
q) Mein Kind ist zufrieden in dieser Schule.					
r) Ich bin zufrieden mit dem Lernprozess meines Kindes.					
s) Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden.					
t) [inklusive/integratives] Lernen wird in dieser Schule geschätzt.					
u) Ich und mein Kind fühlen uns in dieser Schule willkommen.					
v) Ich engagiere mich in dieser Schule sehr.					
w) Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
x) Der/Die Klassenlehrer/in versucht, Schwierigkeiten zu lösen, damit mein Kind das beste Lernergebnis erreichen kann.					
y) Die Regelschule verlangt von uns Eltern, dass wir in den [Inklusion/Integration]sprozess einbezogen werden.					
z) Meine Erwartungen in Bezug auf die [Inklusion/Integration] haben sich erfüllt.					
aa) Wenn ich Fragen über den [Inklusion/Integration]sablauf habe, ist ein Ansprechpartner verfügbar.					

10. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

11. Was würden Sie am [inkluisiven/integrativen] Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

3.4.5. QP2v_Ph2: Questionnaire for parents 3

Dieser Fragebogen ist Teil einer Studie an der Eberhard Karls Universität Tübingen. Die Antworten werden vollständig anonym ausgewertet. Die Studie dient zur Erforschung von integrativen und [inkluisiven/integrativen] Bildungsangeboten von Schülern mit und ohne Behinderung. Bitte lesen Sie jede Frage vor der Beantwortung aufmerksam durch. Vielen Dank für Ihre Unterstützung!

Kode:

(Bitte nicht ausfüllen)

I. Allgemeine Informationen

1. Sie sind:

- a) Vater
- b) Mutter
- c) Andere: _____

2. Wie alt sind Sie?

3. Hat Ihr Kind eine Sehbehinderung?

- a) Ja
- b) Nein

c) Gab es im Kindergarten oder in der Grundschulklasse Ihres Kindes Jungen oder Mädchen mit einer Sehbehinderung oder einer anderen Behinderung? (Bitte beantworten Sie diese Frage, wenn Ihr Kind früher eine Regelschule besuchte.)

- a) Ja
- b) Nein

II. Ihre Meinung über das inkluisiven Bildungsangebot

4. Welche Auswirkungen hat Ihrer Meinung nach der gemeinsame Unterricht von Jungen und Mädchen mit und ohne Sehbehinderung auf ihr Kind? Erläutern Sie bitte in eigenen Worten.

Open question

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

5. Zum inkluisiven Bildungsangebot: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen.

	1	2	3	4	5
a) Ich wurde von der Sonderschule informiert, wie der Unterricht mit Kindern mit einer Sehbehinderung abläuft.					
b) Ich habe mich privat über das Thema Inklusion informiert.					
c) Ich habe das Gefühl, dass mein Kind an dieser Schule geschätzt und respektiert wird.					
d) Ich habe das Gefühl, dass meine Sorgen von der Schule ernst genommen werden.					
e) MitarbeiterInnen der Schule und Eltern gehen partnerschaftlich miteinander um.					

f) Lehrer sollten sich nicht so sehr auf die Lernschwächen der Schüler konzentrieren, sondern auf deren Fähigkeiten.					
g) Inklusion bedeutet, die Schüler mit Behinderung freundlich aufzunehmen, d.h., sich auf die soziale Integration zu konzentrieren.					
h) Ziel des gemeinsamen Unterrichts ist, eine Begegnung zwischen allen Schüler zu fördern.					
i) Beim gemeinsamen Unterricht sollten die Lehrer auf die Unterschiede achten.					
j) Im gemeinsamen Unterricht sollte man Schüler mit und ohne Sehbehinderung gleich behandeln.					
k) Das inklusive Bildungsangebot sollte Schüler mit und ohne Sehbehinderung mit den nötigen Fertigkeiten ausstatten, damit sie sich später in die Gesellschaft integrieren können.					
l) Damit die Schüler mit einer Behinderung akzeptiert werden, sollten Mitschüler und Lehrer einfühlsamer und offener sein.					
m) Bei der Inklusion sind nicht die Menschen mit Behinderung, sondern die Menschen ohne Behinderung diejenigen, die diskriminieren.					
n) Ich finde beim inklusiven Lernen positiv, dass unterschiedliche Schüler zusammen lernen (z.B. Schüler mit unterschiedlichem kulturellen Hintergrund oder mit Migrationshintergrund, Schüler mit schwierigem Verhalten usw.).					
o) Die allgemeinen Lernziele sowie die zu vermittelnden Inhalte sollten auch im Rahmen eines inklusiven Unterrichts eingehalten werden.					
p) Es ist eine Aufgabe der Schule, den Schülern soziale Kompetenzen zu vermitteln, z.B. anderen Schülern beim Lernen helfen, einfühlsamer sein, usw.					
q) Es ist machbar alle Behinderungsarten in der Regelschule zu integrieren.					
r) Ich finde das inklusive Bildungsangebot in dieser Schule sehr gut.					
s) Die Lehrer dieser Schule sind gut für das inklusive Lernen vorbereitet.					

III. Ihre Meinung über dieses inklusive Bildungsangebot

6. Seit wie vielen Jahren besucht Ihr Kind diese Schule?

7. Warum haben Sie sich für ein inklusives Schulmodell für Ihr Kind entschieden? (Antworten Sie diese Frage, wenn Ihr Kind zuvor eine Regelschule besucht hat)

Open question

8. Welche Erwartungen stellen Sie an das inklusive Bildungsangebot in dieser Schule? Sie können mehrere Alternativen ankreuzen.

- a) Dass das Lern- und Entwicklungspotenzial meines Kindes seine maximale Entwicklung erreicht.
- b) Dass mein Kind lernt, wie es sich im normalen sozialen Umfeld verhalten soll.
- c) Dass sich mein Kind intellektuell auf die Zukunft vorbereiten und evtl. auch weiterlernen kann.
- d) Dass mein Kind integriert und von den Anderen akzeptiert wird.
- e) Dass mein Kind von den Anderen lernt.
- f) Dass die Anderen von meinem Kind lernen.
- g) Dass mein Kind glücklich ist.
- h) Andere. _____

Für die folgenden Fragen, die Ziffern entsprechen folgenden Einschätzungen:

1= stimme sehr zu; 2 = stimme eher zu; 3 = teils/teils; 4 = stimme eher nicht zu; 5 = stimme gar nicht zu

9. Zum gemeinsamen Unterricht und die Wirkung auf Ihr Kind: Kreuzen Sie bitte bei den folgenden Aussagen an, wie Sie dazu stehen.

	1	2	3	4	5
a) Mein Kind ist zufrieden in dieser Schule.					
b) Ich bin zufrieden mit dem Lernprozess meines Kindes.					
c) Mein Kind ist durch den gemeinsamen Unterricht einfühlsamer geworden.					
d) Inklusives Lernen wird in dieser Klasse/Schule geschätzt.					
e) Ich und mein Kind fühlen uns in dieser Schule willkommen.					
f) Ich engagiere mich in dieser Schule sehr.					
g) Durch den gemeinsamen Unterricht gibt es unter uns (den Eltern von Schülern mit und ohne Behinderung) mehr Kontakt.					
h) Der/Die Klassenlehrer/in versucht, Schwierigkeiten zu lösen, damit mein Kind das					

beste Lernergebnis erreichen kann.					
i) Der/Die Klassenlehrer/in verlangt von uns Eltern, dass wir in den Integrationsprozess/Inklusionsprozess einbezogen werden.					
j) Meine Erwartungen in Bezug auf die Inklusion haben sich erfüllt.					
k) Wenn ich Fragen über den Inklusionsablauf habe, ist ein Ansprechpartner verfügbar.					

III. Ihre Meinung über das inklusive Bildungsangebot

10. Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule? Nennen Sie bitte einige positive Aspekte.

Open question

11. Was würden Sie an das integrative Bildungsangebot dieser Schule ändern? Nennen Sie bitte einige Verbesserungsvorschläge für diese Schule.

Open question

4. Topic for the written interviews

Geschichte des Kooperationsprojekts

1. Wann und wie hat das Kooperationsprojekt angefangen?

Ablauf des Kooperationsprojekts

2. Wie viele Schüler mit Behinderung sind in der Schule integriert?
3. Welche Behinderung haben die Schüler, die gegenwärtig in Ihrer Schule integriert sind und in welchen Klassen sind sie integriert?
4. In welche Fächer und Schulaktivitäten werden die Schüler der Außenklasse integriert?
5. Sind die Eltern der Außenklassenschüler in Kontakt mit der Regelschule? Falls ja, in welcher Form und bezüglich welcher Themen?
6. Verursacht das Kooperationsprojekt Hindernisse oder Schwierigkeiten in der Schulstruktur oder -dynamik?
7. Wie werden mit dem Kooperationsprojekt verbundene Themen und Probleme in Ihrer Schule gelöst?

Zukunft des Kooperationsprojekts

8. Was erwartet Ihre Schule vom Kooperationsprojekt?
9. Welche sind die Zukunftsperspektiven des Kooperationsprojekts in Ihrer Schule?

4.1. Interview 1-S3

Geschichte des Kooperationsprojekts

1. Wann und wie hat das Kooperationsprojekt angefangen?

Die erste Außenklasse startete mit dem Schuljahr 2005/2006. Erste Gespräche zwischen den Schulleitungen gab es bereits ab Herbst 2004.

Ablauf des Kooperationsprojekts

2. Wie viele Schüler mit Behinderung sind in der Schule integriert?

Es waren in der letztjährigen Klasse 7 Kinder. Die neue Klasse 5 hat wiederum 7 behinderte Kinder.

3. Welche Behinderung haben die Schüler, die gegenwärtig in Ihrer Schule integriert sind und in welchen Klassen sind sie integriert?

Geistige Behinderungen, vereinzelt auch Körperbehinderungen.

4. In welche Fächer und Schulaktivitäten werden die Schüler der Außenklasse integriert?

Bildende Kunst, technisches Arbeiten, Sport, Musik, ausgewählte Stunden in allen anderen Fächern, Atelierunterricht (eine besondere Form des Unterrichts für unsere fünften Klassen). Die Schüler waren bei Ausflügen, Schullandheimaufenthalten und Schulfesten voll integriert.

5. Sind die Eltern der Außenklassenschüler in Kontakt mit der Regelschule? Falls ja, in welcher Form und bezüglich welcher Themen?

Ja, wir waren in Kontakt. Insbesondere die beiden Elternvertreter. Themen der Kooperation und der Weiterentwicklung der Partnerschaft.

6. Verursacht das Kooperationsprojekt Hindernisse oder Schwierigkeiten in der Schulstruktur oder -dynamik?

Keine nennenswerten

7. Wie werden mit dem Kooperationsprojekt verbundene Themen und Probleme in Ihrer Schule gelöst?

Im Dialog. Gemeinsame Gespräche. Teamsitzungen. Gemeinsam vorbereiteter Unterricht.

Zukunft des Kooperationsprojekts

8. Was erwartet Ihre Schule vom Kooperationsprojekt?

Dass es weitergeht. Und es geht weiter. Wir sind in der zweiten Runde. Jetzt Klasse 5.

9. Welche sind die Zukunftsperspektiven des Kooperationsprojekts in Ihrer Schule?

Eine noch größere Akzeptanz von behinderten Mitmenschen. Allerdings sehen wir deutlich, dass alles personenabhängig ist und auf Freiwilligkeit beruht. Eine verordnete Inklusion würde niemals die „Ergebnisse“ liefern, die wir erfahren durften. Eine Klasse pro Schule ist auch wirklich ausreichend.

Das Kollegium der Regelschule wird sonst überfordert. Entlastungen oder gar Anrechnungen – Fehlanzeige. Diese Fragen müssen zuerst geklärt werden, sonst scheitert ein guter Gedanke.

4.2. Interview 1-S4

Geschichte des Kooperationsprojekts

1. Wann und wie hat das Kooperationsprojekt angefangen?

Entwicklung der Außenklassenbeschulung von Schülern mit einer geistigen Behinderung an der S4 in Kronau

Die Kooperation der [S4]Schule und der ...- Schule begann vor nunmehr 8 Jahren: 2004 wurden in Kronau eine erste Klasse der Grundschule und eine erste Klasse der SfG als Kooperationsklassen 1b und 1c gemeinsam eingeschult. Um die Kooperation grundsätzlich zu ermöglichen wurde die Grundschulklasse mit nur 18 Schülern genehmigt und es wurden zwei über einen Zwischenraum verbundene Klassenzimmer gewählt. Kollegen der Regelschule meldeten sich freiwillig als Kooperationslehrer. Die Schüler der jetzigen Außenklasse 8b waren und sind bis heute reguläre Schüler der Stammschule in Bruchsal, sie werden von Personal aus der Stammschule nach dem Bildungsplan der SfG unterrichtet.

Nach einem Jahr Kooperation an zwei Wochentagen kam 2010 eine weitere Außenklasse dazu: 6 Schüler mit gB wurden als Klasse 4e in Kronau aufgenommen, Kooperationsklasse wurde die 4d.

Während die Unterrichtszeiten der Außenklassenschüler in den ersten drei Schuljahren sich an denen der Stammschule orientierten, ist seit dem Schuljahr 2010/11 für alle Außenklassenschüler von 7.45 Uhr bis 13.10 Uhr Schule. Die 12 Außenklassenschüler kommen mit 2 Kleinbussen zur Schule.

Jede Außenklasse versteht sich zuallererst als selbständiges Klassengefüge. Genau wie in der Stammschule beginnt jeder Schultag im Morgenkreis mit der Tagesplanung. Formen der Unterstützten Kommunikation im Stundenplan oder im Ämterplan ermöglichen unseren Schülern Selbständigkeit und Selbstkontrolle.

Das lehrgangsorientierte Erlernen von Lesen, Schreiben und Rechnen wird von Anfang an im Klassenverband unterrichtet. Je nach Möglichkeiten können außenklassenübergreifende Lerngruppen gebildet werden. Wir folgen dabei- gemäß dem Schulprofil der Stammschule- dem Kieler Leselehrgang (Veris- Verlag) unter konsequentem Einsatz von Handzeichen (Gabriele Rößler und Daniela Ziegler: „Mit Handzeichen von Buchstaben zu Silben, Dieck- Verlag, 2006). Die Strategien der Freiburger Rechtschreibschule, vor allem das Silbenschwigen, -sprechen und -schreiben ermöglichen unseren Schülern einen ganzkörperlichen, bewegten Zugang zum Schreiben und Lesen mit sehr guten Erfolgen. Im Matheunterricht hat die Arbeit mit Montessorimaterial ihren festen Platz. Die Spectra- Rechenschiffe, die Kieler Zahlenhäuser (Veris- Verlag) und das Dieses Material erlauben unseren Schülern die Fünferbündelung bzw. die Zehnerbündelung zu begreifen, was von grundlegender Bedeutung ist. Auch der Umgang mit Geld findet so seine mathematischen Grundlagen.

An der S4 gibt es zudem noch mehrere Außenklassen mit körperbehinderten Kindern, die ebenso kooperieren.

In der 8. Klasse der Werkrealschule, also der Kooperationsklasse „meiner“ Außenklasse werden weiterhin 3 (leicht) körperbehinderte Kinder nach dem BP der Werkrealschule unterrichtet. Sie sind Schüler der Schule für Körperbehinderte, aber in der ganzen Unterrichtszeit integriert. In derselben Klasse ist auch ein Mädchen, das im Rollstuhl sitzt (Spina bifida), das aber ganz „normal“ Schülerin der Regelschule ist.

Ablauf des Kooperationsprojekts

2. Wie viele Schüler mit Behinderung sind in der Schule integriert?
3. Welche Behinderung haben die Schüler, die gegenwärtig in Ihrer Schule integriert sind und in welchen Klassen sind sie integriert?

Einzelinklusion, Bildungsplan Regelschule: 5 Schüler Außenklassenbeschulung, BP SfG oder SfK : ca. 42 Schüler. 3. Körperbehinderung (Klassen 8,9)

Autismus (Klasse 7), Geistige Behinderung (Klassen 4,6,8), Körperbehinderung und Geistige Behinderung (Klassen 1 – 5)

4. In welche Fächer und Schulaktivitäten werden die Schüler der Außenklasse integriert?

Alle Fächer und Aktivitäten außer den Kulturtechniken eignen sich für Koopunterricht. Koopunterricht in den Kulturtechniken kann in Einzelfällen oder in einzelnen Stunden (z.B. Stationen oder Wochenplan) Sinn machen. Ein kooperativer Unterrichtsblock (1 – 3 Schulstunden) pro Tag hat sich bewährt. Pro Woche finden ca. 7 Koopstunden statt. Einzelne Schüler der Außenklasse nehmen auch alleine oder in Kleingruppen, mit oder ohne sonderpädagogische Begleitung an Koopstunden teil. Entscheidend ist immer der Lernstand und das sozial- emotionale Verhalten des einzelnen oder der einzelnen Schüler. Um der differenzierten, zeitaufwändigen sonderpädagogischen Förderung ihren Raum zu geben, gibt es immer auch koopffreie Tage. Ebenso gibt es natürlich ganze Kooptage, z.B. bei Ausflügen, Lerngängen, Projekten. Landschulheimaufenthalte sind immer kooperativ.

5. Sind die Eltern der Außenklassenschüler in Kontakt mit der Regelschule? Falls ja, in welcher Form und bezüglich welcher Themen?

Eltern behinderter Kinder nehmen am gemeinsamen Teil der Elternabende der Koopklassen teil. Außerdem am Elternbeirat. Sie sind z.B. in der Planungsgruppe für Schulfeste etc. Dies gilt vor allem für die Eltern der Kinder, die am Schulort wohnen.

6. Verursacht das Kooperationsprojekt Hindernisse oder Schwierigkeiten in der Schulstruktur oder -dynamik?

Nein, da alle Kollegen dem Projekt gegenüber offen sind.

7. Wie werden mit dem Kooperationsprojekt verbundene Themen und Probleme in Ihrer Schule gelöst?

In den GLKs (mindestens eine Kollegin der Außenklassen nimmt immer an GLK der Regelschule teil) werden Koopmaßnahmen besprochen. Es gibt Teambesprechungen, gemeinsame Fortbildungen,

auch mit Kollegen der Regelschule. Falls z. B. Erstklässler Berührungsängste gegenüber Behinderten äußern, dann wird eine gemeinsame Unterrichtseinheit besprochen und durchgeführt, z.B. gemeinsames Singen, Basteln o.ä. Über den unterrichtlich geplanten und begleiteten Kontakt überwinden beide Seiten eventuelle Ängste.

Zukunft des Kooperationsprojekts

8. Was erwartet Ihre Schule vom Kooperationsprojekt?

Das Kooperationsprojekt soll für alle Schüler gewinnbringend sein. Auf Gewinn im sozial- emotionalen Verhalten wird dabei sehr viel Wert gelegt.

9. Welche sind die Zukunftsperspektiven des Kooperationsprojekts in Ihrer Schule?

Außenklassenbeschulung mit ca. 7 Kooperationsstunden pro Woche bis Klasse 9 oder danach sehen wir momentan 3 Möglichkeiten.

Außenklassenbeschulung an einer Berufsschule.

Beschulung an einer BVE mit lern- und geistig behinderten Schülern in einer dort angesiedelten Klasse

Beschulung in einer Berufsschulstufenklasse der Stammschule, also der SfG.

Die Entscheidungen über die Schulwege werden in enger Zusammenarbeit mit den Eltern und in Absprache mit Schulleitungen individuell herbeigeführt. Erste diesbezügliche Gespräche beginnen in diesen Tagen auf Wunsch der Eltern der Schüler mit geistiger Behinderung der 8. Klasse (Außenklasse).

4.3. Interview 1-S8

Geschichte des Kooperationsprojekts

1. Wann und wie hat das Kooperationsprojekt angefangen?

Zu Beginn des vergangenen Schuljahres. Es gab schon mehrere Außenklassen unserer Schule an der Verbundschule, daher war dies eher normal, dass die Außenklasse wieder zu Stande kam.

Ablauf des Kooperationsprojekts

2. Wie viele Schüler mit Behinderung sind in der Schule integriert?

Im vergangenen Jahr waren es 2 Außenklassen (16 Schüler), im neuen Schuljahr gibt es nur noch eine Außenklasse (8 Schüler)

3. Welche Behinderung haben die Schüler, die gegenwärtig in Ihrer Schule integriert sind und in welchen Klassen sind sie integriert?

Allesamt sind es Schüler mit einer geistigen Behinderung. Im neuen Schuljahr kooperiert die Außenklasse mit einer 6. Klasse der Hauptschule.

4. In welche Fächer und Schulaktivitäten werden die Schüler der Außenklasse integriert?

Wochenplan, WZG, MNT, Hauswirtschaft, Musik, Kunst, sowie bei sämtlichen Ausflügen, Projekten oder Veranstaltungen

5. Sind die Eltern der Außenklassenschüler in Kontakt mit der Regelschule? Falls ja, in welcher Form und bezüglich welcher Themen?

Nur gering, bei Festen (für Eltern) oder Schulfesten

6. Verursacht das Kooperationsprojekt Hindernisse oder Schwierigkeiten in der Schulstruktur oder -dynamik?

Meines Wissens nicht, da es ja schon mehrere Außenklassen gab, ist die Außenklasse sehr gut integriert.

7. Wie werden mit dem Kooperationsprojekt verbundene Themen und Probleme in Ihrer Schule gelöst?

Durch einen guten Kontakt zur Schulleitung und durch die Erfahrungen in der Zukunft sind beide Seiten sehr offen und vor allem flexibel für die unterschiedlichsten Lösungen. Eine wichtige Struktur hierfür sind wöchentliche Teambesprechungen.

Zukunft des Kooperationsprojekts

8. Was erwartet Ihre Schule vom Kooperationsprojekt?

Lernen voneinander auf beiden Seiten. Darüber hinaus verschiedene Blickrichtungen unterschiedlicher Professionen.

9. Welche sind die Zukunftsperspektiven des Kooperationsprojekts in Ihrer Schule?

Die Kooperation wird auf jeden Fall noch 3 Jahre fortgeführt, bis die Schüler in der 8. Klasse sind, inwieweit es möglich ist in der 9. Klasse (Abschlussklasse) zu kooperieren bleibt abzuwarten, aber ich denke dass es von beiden Seiten hierzu auch Bereitschaft gibt.

5. Letter sent to schools to present the survey

Sehr geehrte/r Frau / Herr....,

Ihre Schule nimmt am inklusiven Bildungsangebot in Baden-Württemberg teil. Deswegen wenden wir uns an Sie und bitten um Ihre Teilnahme am Forschungsprojekt „Alteritätstheorie und das Problem des Anderen als Kernthema der Schulinklusion“. Die Durchführung der Studie wurde vom Ministerium für Kultus, Jugend und Sport genehmigt. Ihr Schulleiter/Schulleiterin hat mit Ihnen bereits darüber gesprochen.

Wir bitten Sie um Unterstützung bei der Durchführung dieser Studie. Die Studie berücksichtigt die Perspektiven derjenigen, die täglich mit dem Thema Inklusion befasst sind. Daher untersuchen wir die Perspektive von Lehrkräften, Eltern und Schülern und hoffen dadurch den Schulalltag besser verstehen zu können.

Wir sind uns bewusst, dass die Durchführung der Studie Zeit in Anspruch nehmen wird und sind daher durchweg bemüht den Aufwand für Sie so gering wie möglich zu halten.

Damit Sie sich ein besseres Bild machen können, hier noch einige Informationen zur Studie. Die Studie „Alteritätstheorie und das Problem des Anderen als Kernthema der Schulinklusion“ untersucht, wie die Schulinklusion von Schülern mit einer Behinderung von Lehrkräften, Eltern und Schülern verstanden, durchgeführt und eingeschätzt wird. Wir wollen die verschiedenen Inklusionskulturen in der Sekundarstufe in Baden-Württemberg beobachten und vergleichen.

Von den Ergebnissen erhoffen wir uns einen detaillierten Einblick in das inklusive Schulangebot in Baden-Württemberg, insbesondere zu Umgang mit Heterogenität in der Schule und zu Einstellungen und Sichtweisen auf Inklusion.

Die Befunde der Studie sollen praktische Vorschläge für die Optimierung bestehender Inklusionsmodelle in Baden-Württemberg ermöglichen, vor allem für die jeweiligen Schulen und ihre unterschiedlichen Inklusionskulturen.

Um die Schulinklusionskultur zu untersuchen, werden wir Fragebögen und Interviews auswerten, die an Lehrkräfte, Eltern und Schüler gerichtet sind.

Wir planen für die Studie mit einer Teilnahme von denjenigen Lehrkräften, die in Klassen mit Inklusion von Schülern mit einer Behinderung unterrichten, sowie von den Schülern (mit und ohne Behinderung) aus diesen Klassen und von ihren Eltern.

Zunächst würden wir mit den Fragebögen beginnen. Nach deren Auswertung sind vertiefende Interviews geplant. Dafür würden wir uns mit Ihnen rechtzeitig in Verbindung setzen.

Anbei erhalten Sie folgende Unterlagen:

(Anschreiben, Fragebögen)

Für weitere Fragen stehen wir gerne zur Verfügung.

[Abschied]

6. Letter sent to parents to present the survey

An die Eltern der-Schule

Sehr geehrte Eltern,

mit unserem Forschungsprojekt „Schulinklusion und -integration“ wollen wir die Inklusion und Integration von Schülern mit und ohne einer Behinderung im Hauptschul-, Realschul- und Gymnasialunterricht untersuchen. Die Zielsetzung der Studie liegt darin, zu untersuchen, wie Schüler, Eltern und Lehrkräfte das inklusive und integrative Bildungsangebot und die Inklusion oder Integration verstehen, durchführen und aus ihren unterschiedlichen Perspektiven einschätzen. Hierzu möchten wir Sie und Ihr/e Kind/er herzlich um Unterstützung beim Ausfüllen von Fragebögen bitten. Danach möchten wir für genauere Einschätzungen Interviews mit Eltern, Schülern und Lehrkräften durchführen.

Gerne würden wir in der Klasse Ihres Kindes Fragebögen für Ihr Kind und Sie verteilen. Wir bitten Sie darum den Fragebogen auszufüllen. Bitte geben Sie den ausgefüllten Fragebogen dann an die Klassenlehrer/in zurück. Nach der Auswertung des Fragebogens würden wir zur Klärung und Vertiefung ausgewählter Aspekte noch ein Interview mit Ihrem Kind und Ihnen durchführen.

Wir möchten Sie deshalb mit diesem Schreiben bitten, uns die Einwilligung für die Teilnahme Ihres Kindes an dieser Studie zu geben.

Wir garantieren Ihnen die vollumfängliche Einhaltung des Datenschutzes. Die Fragebogendaten sowie die Interviews werden anonym und streng vertraulich behandelt und nur für Forschungszwecke verwendet. Es werden keine personen-, klassen- oder schulbezogenen Ergebnisse veröffentlicht. Die Studie ist von der Schulleitung und dem Ministerium für Kultus, Jugend und Sport genehmigt worden. Die Teilnahme an der Studie ist freiwillig. Eine Nichtteilnahme ist mit keinerlei Nachteilen verbunden.

Wir wären Ihnen sehr verbunden, wenn Sie die Einverständniserklärung zur Teilnahme ausfüllen würden und an den/die Klassenlehrer/in zurückgeben könnten. Bei Nichtteilnahme müssen Sie keine Erklärung ausfüllen.

[Abschied]

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Einverständniserklärung zur Teilnahme an der Studie „Alteritätstheorie und das Problem des Anderen als Kernthema der Schulinklusion und -integration“

Name und Vorname des/ der Erziehungsberechtigten: _____

- Ich habe keine Einwände dagegen, dass mein Kind im Unterricht Fragebögen ausfüllt.
- Ich habe keine Einwände dagegen, dass mein Kind am Interview teilnimmt.

Ort, Datum

Unterschrift

Schuladresse

7. Open questions of the questionnaires

7.1. QT: Questionnaires for teachers – First Part

	q14	q16	q19	q20
QT	Welche Meinung hatten Sie von Menschen mit Behinderung bevor Sie inklusiv/integrativ gearbeitet haben? Hat sich Ihre Meinung durch die inklusive Arbeit geändert?	Wie zufrieden sind sie mit Ihrer Arbeit in den Klassen mit inklusiven Angebot oder gemeinsame Unterricht, im Bezug auf die Lernfortschritte von allen Schüler? Bitte erläutern Sie Ihre Antwort	Welche sind Ihre Ziele als Lehrer/in im Rahmen der Inklusion von Schülern mit Behinderung? Erklären Sie bitte in eigenen Worten.	Wie würden Sie die Inklusionskultur Ihrer Schule beschreiben?
S1-01	Ich traue den Schülern mehr zu. Die Schüler überschreiten Grenzen die ich mehr durch meine Unterrichtsplanung habe. Die Interessen und Menschen mit Behinderung sind so vielseitig wie die anderen.	Ich stelle fest, dass ich für den einen oder anderen AK-Schüler nicht genügend Zeit habe, um ihm/ihr genügend Hilfestellungen zu geben, damit sie gleichberechtigt am gemeinsamen Unterricht teilhaben können	Die SS [sic] sollen sich wohl fühlen; Die SS [sic] sollen ihren Fähigkeiten und Fertigkeiten entsprechend sonderpäd. [sic] gefördert werden	Schleppend, vorsichtig, einschränkend,
S1-02	NO	Meine beh. [sic] Schüler profitieren vom gem. [sic] Unterricht. Es werden dadurch Themen angeboten und zugemacht, die Sie ansonsten nicht angeboten bekämen	eine Selbstverständlichkeit im Schulischen Alltag zu erreichen.	Offen und interessiert
S1-03	Menschen mit Behinderung gehören zu unserer Gesellschaft und müssen akzeptiert werden. Ich hatte noch nie Probleme damit.	Manche Schüler der Regelklasse verhalten bei der Anwesenheit der behinderten Kinder unkonzentriert und lassen sich leicht ablenken z. B. durch auffällige Verhaltensweisen mancher behinderteter Kinder.	den Schülern das Gefühl geben, dass sie ernst genommen werden; dass sie Teil d. [sic] Schule sind; dass sie imstande sind, auch etwas zu leisten	Die behinderte Schüler fühlen sich wohl und gehen gerne zu uns. Abgesehen von der Anfangsteil vor 2 Jahren ist Normalität eingetreten, z.B. in den Pausen und bei gemeinsamen Veranstaltungen.
S2-01	Nein, die Meinung hat sich nicht geändert.	N/A	N/A	N/A
S2-02	Unsicherheit mit ihnen richtig, angemessen umzugehen; Kinder mit Behinderung in Regelschule "bremsen" zu sehr, <u>hat sich nicht bestätigt!</u> ; Bin überrascht welche Entwicklungsfortschritte diese Kinder bei uns gemacht haben (positiv überrascht!)	z. Zt. Unterrichte ich nicht inklusiv; ich hatte eine Parallelklasse ohne behinderte Kinder, mit der ich auch nicht schneller voran kam.	Das Miteinander von behinderten und nicht behinderten Schülern zu verbessern und Verständnis und Rücksichtnahme zu fördern; Jeden möglichst angemessen zu fördern.	recht gut > Begegnungen u. Verständnis / Rücksichtnahme; Mit zunehmenden Alter der behinderten Schüler, werden die Fächer u gemeinsamen Berührungspunkte aber weniger! > Unterrichtsinhalte

S2-03	Durch meinen Zivildienst hatte ich entsprechende Erfahrung mit behinderten Kindern; Aus diesem Grund macht es keinen Unterschied für mich.	Im Sportunterricht sind die behinderten Kinder in der Klasse 8 (Männlich) zu großem Teil überfordert und können nur noch selten in den Unterricht eingebunden werden. Auch die räumlichen Gegebenheiten lassen keine Differenzierung zu.	Das Wichtigste an dieser Lernsituation ist ein normaler Umgang mit den Kindern. Ich halte nichts davon, sie in einem sonderstatus [sic] zu halten. Den haben sie an einer Sonderschule. Ich bin der Meinung, die Kinder müssen auch lernen sich in einen ganz normalen Umfeld ohne Sonderstatus zurecht zu finden	Ich bin jetzt nicht so sehr in den Prozess involviert als dass ich nähere Erläuterungen geben könnte. So weit ich es aber mitbekommen habe klappt es ganz gut.
S2-04	Berührungsgänge wurden abgebaut.	In meinen Fächer D/E fand der gemeinsame Unterricht vor alle in Klasse 5/6 statt	Mein Schwerpunkt liegt definitiv auf dem sozialen lernen, da ich RS-Lehrerin bin und D/E unterrichte, zwei Fächer, die sich nur bedingt für einen gemeinsamer Unterricht anbieten.	Die Idee der Inklusion wird von fast allen Kollegen positiv beurteilt, die behinderten Schüler sind ein fester Bestandteil des gesamten schulischen Lebens und alle empfinden die Situation als Bereicherung.
S3-01	Es hat die Scheu genommen	N/A	Integration von Schülern mit Behinderung im Alltag sozialer, respektvoller Umgang der Kinder untereinander	Schwierig durch den Grad der Behinderung der Außenklasse
S3-02	N/A	Sehr unterschiedlich, teilweise ist Inklusion sehr sinnvoll, teilweise fast hinderlich. Muss von Schüler zu Schüler betrachtet werden.	Normalität/Normalisierung! Alle Beteiligten sollen verstehen und erleben, dass zwar Unterschiede vorhanden sind, dass es jedoch auch Normen und Regeln gibt, die für alle gelten.	N/A
S4-01	Ich hatte eine vielleicht eher distanzierte Haltung, bedingt durch Unsicherheit. Jetzt habe ich keinerlei Bemühungsgänge mehr.		In meiner Klasse sind zwei körperbehinderte Schüler von denen ich mir die mittlere Reife und eine Ausbildungsstelle erwarte, so dass sie auf der Höhe ihren nichtbehinderten Mitschüler sind. Sie nahmen an den berufsorientierenden Praktika teil und haben konkrete Vorstellungen bez. Berufswahl.	Für mich ist es eine "tolle Sache", ich bin mit meinen beiden sehr glücklich. Ich freue mich auch über Kontakte mit behinderten Kinder in den Pausen und Fluren. Ich freue mich für die Eltern der behinderten Kinder, dass ihr Kind auf diese Weise gefördert wird, sehe aber auch, dass manche Kolleginnen / Kollegen sehr viel Energie in die Sache stecken müssen.
S4-02	Meine Meinung hat sich nicht geändert. Hemmschwellen bei allen Beteiligten (Lehrer + Schüler der Regelklasse) werden abgebaut und Veränderungen Rücksichtnahme im Sozialverhalten werden festgestellt.		Jeder Schüler hat Stärken und Schwächen, die es gilt zu fördern und zu fordern; sowohl in der Regelklasse als auch in der Außenklasse. Mein Ziel ist es, ihnen Aufzuzeigen, dass jeder in bestimmten Situationen Hilfe und Unterstützung brauchen kann / geben kann. Wichtig ist auch eine	Als sehr gut, das sehr ausgeprägt. Teilweise Inklusion, teilweise Inklusion; gute Absprache mit flexiblem Kollegium ermöglichen tolle Projekte / Erfahrungen.

			gegenseitiges Akzeptieren, so dass beim gem. Arbeiten nicht zwingend die Behinderung/Nichtbehinderung im Vordergrund steht.	
S4-03	- Viele Schwierigkeiten bei der Integration in die Klasse - mehr Zeitaufwand beim Erreichen der Lernziele Schüler akzeptieren sich gegenseitig Soziale Kompetenzen werden positiv beeinflusst.		Mein Ziel ein möglichst Vorurteilsfreies Zusammenleben und arbeiten von Behinderten und Nichtbehinderten Menschen zu erreichen.	Schulleitung und Kollegen sind für die Integration von behinderten Schüler sehr offen.
S5-01	NO		Ein selbstverständliches Miteinander zu fördern, zu schaffen. Hemmungen abzubauen und ein soziales Miteinander zu schaffen. Förderung soz. Kompetenzen der Schüler und Fortentwicklung der Leistungen u. Fähigkeiten der Schüler mit Behinderung.	Innerhalb der Inklusionsklasse läuft der gemeinsame Unterricht in weiten Fächern gut und die Zusammenarbeit der Sonderschullehrkraft u. der Klassenlehrer. Auch andere Kollegen sollten sich mit dieser Form des gem. Unterrichts beschäftigen und vertraut machen.
S5-02	Da ich ein Jahr in einer WfBM gearbeitet habe kannte ich die Arbeit mit Behinderten Menschen schon gut. Mein Bild hat sich deshalb nicht <u>verändert</u> .		Die beh. [sic] Schüler sollen den Weg der Regelschule so wie möglich mitgehen. Dann kann eine Zieldifferenzierung stattfinden. Als sehr wichtig empfinde ich die soziale Integration.	1. Wir versuchen die Schüler soweit es geht inklusiv zu unterrichten. Wir wissen aber auch, dass jeder Schüler eine individuelle Grenze erreicht und somit individuell gefördert werden muss. Das ist im Regelunterricht nicht immer möglich. Die Schüler gehen dann manchmal in einen Nebenraum. 2. Die Regelschüler können auch von den Inklusionsschüler lernen z. B, in Musik.
S5-03	Meine Meinung hat sich nicht verändert. Ich bin für eine integrative Gesellschaft.		Ich versuche die Inklusionsschüler so zu behandeln wie alle anderen.	Im Sport- bzw. Schwimmunterricht versuchen wir alle S gemeinsam zu unterrichten. Da die Leistungen der S nicht sehr homogen sind, bilden wir ab und zu 2 Gruppen.
S5-04	Man sieht mehr den Menschen, nicht die Behinderung		Allen gerecht zu werden!	In dem Kinderschuhen, praxisorientiert, flexible, offen + konstruktiv
S5-05	Menschen mit Behinderung müssen in der Gesellschaft ganz selbstverständlich integriert sein. Meinung hat sich eher verstärkt - die Gesellschaft (auch Wirtschaft und Industrie) muss noch viel tun.		Individuelle Förderung jedes einzelnen Schülers mit binnendifferenzierten Weg und zieldifferenten Bedingungen. Verstärkung soziale Kompetenzen bei allen.	Es findet ein gemeinsames Unterricht mit vielen offenen + kooperativen Unterrichtsmethoden statt. In Mathematik, Englisch, NWA erfolgt häufig ein spezieller Einzelunterricht (durch Sonderschullehrkraft).

S5-06	N/A		N/A	N/A
S6-01	NO		Gemeinsames Miteinander u. lernen erreichen	zu wenig Beteiligung von Seiten der Dienstaufsichtsbehörden - zu wenig Information
S6-02	NO		Soziales Lernen, Horizonterweiterung Verständnis für Behinderungen / Einschränkungen, Wertschätzung > gegenseitige, Abbau von Hemmschwellen, Toleranz	Im Aufbau. Wir haben 2 Klassen im RS-Bereich, und zwar seit Sept 2011.
S6-03	NO		Abbau von Vorurteile, Soziales Lernen; Sozialkompetenz lernen, Rücksichtsvoller Umgang miteinander; Selbstvertrauen Stärken; Lernen, mit Stärken + Schwächen zu leben; Toleranz; Verständnis für Behinderungen entwickeln; Wertschätzung; Die Vorteil einer (klein) Gruppe Schätzen lernen.	Momentan im Aufbau / 2 Klassen (5. u 7. Kl) Im RS-Bereich
S8-01	Meine Meinung von Menschen mit Behinderungen hat sich nicht wesentlich geändert, aber mein Verständnis von Unterricht und Schule hat sich verändert		Mein vorrangiges Ziel ist es, den Kindern ohne Behinderung zu ermöglichen, von Kindern mit Behinderung zu lernen und beiden gemeinsame Erfahrungen zu ermöglichen. Erziehung zur gegenseitigen Toleranz u. Rücksichtnahme.	Wir sind lernende. Die Arbeit mit unseren Außenklassen ist in einem stetigen Veränderungsprozess. Die Kooperation mit Außenklassen ist einerseits fester Bestandteil des Schulkonzepts andererseits sind viele Kollegen noch unsicher und fühlen sich der Aufgabe nicht gewachsen.
S8-02	N/A		N/A	N/A

7.2. QT: Questionnaires for teachers – Second Part

	q22	q24	q27	q28	q29
QT	Welche Kritik haben Sie an die Idee der Inklusion? Erklären Sie bitte in eigenen Worten.	Die Schüler mit Behinderung sind/fühlen sich in der Regelklasse integriert... Bitte erläutern Sie Ihre Antwort:	Welche Auswirkungen hat Ihrer Meinung nach die Inklusion von Schüler mit Behinderung auf Ihre Schule?	Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule?	Was würden Sie am inklusiven Bildungsangebot dieser Schule ändern?
S1-01	Es darf kein Sparmodell werden; Der Sonderpädagogische Förderanspruch muss	echte Freundschaft entstehen nicht, es sind Helferbeziehungen. Manchmal erfahren sie durch	Bisher keine große Auswirkungen, die meisten Kollegen waren froh, diese Arbeit nicht machen zu	Es ist für mich persönlich eine Bereicherung mit meinen Kollegen aus der Hauptschule im Team	es wäre wünschenswert, wenn wir noch besser ins gesamte Schulleben integriert wären, als Selbstverständlich Bestandteil der

	gewährt werden; Die ausführenden Lehrer brauchen Unterstützung und entsprechen Wertschätzung	die Regelschüler Demütigung und Ablehnung. Freunde finden sie unter ihres gleichen.	müssen. Die Belange d. AK wurden selten im Kollegium wahrgenommen und diskutiert.	zusammenarbeiten zu können; SS [sic] mit Beh. [sic] nehmen mit ... Am Unterricht teil und zeigen Leistungen, die ich ihnen nicht zugetraut hätte; Die SS der Hauptschule nehmen die Fröhlichkeit der SS mit Beh. wahr.	Schule; Es wäre schön mutiger in den gesamten Unterricht integriert zu werden; Individualisierung und offene Unterrichtsformen als didakt. [sic] Method. [sic] Grundprinzip würde Inklusion erleichtern
S1-02	Schüler mit erhöhtem Förderbedarf sind im schulischen Regelalltag nicht in dem notwendigen Rahmen unterrichtbar.	Die Kontakte der Regelschüler (6. Klasse!) zu den beh. Schülern (Schüler mit geistiger Behinderung) müssen leider sehr gezielt von den Lehrer eingefordert werden. Das heißt: Sitzplatzbestimmung durch die Lehrkraft vorgegeben, etc...Gruppenarbeiten: Welche Schüler, mit welchem beh [sic] Schüler zusammenarbeiten soll... Spontane Kontakte der Schüler ohne Beh. mit den Schüler mit Behinderung sind inzwischen leider sehr selten geworden. Bitte beachten: Pubertätsgefälle!	die nichtbeh. [sic] Schüler erfahren eine andere Zugewandtheit und Ansprache durch den Sonderschullehrer > mehr Beziehungsgestaltung; Schwächere Regelschüler erkennen, dass sie selbst viele Stärken haben; Steigerung der Sozialkompetenz und Empathie.	inhaltliche u. methodische Herausforderung für mich; ich schätze den Kontakt zu den nichtbeh. [sic] Schülern aufgrund der vielfältigen sozialen Herausforderungen.	ich wünschte mir, dass (ich nicht diesen) auch von Seiten der Regelschule die Initiative für gem. Unterricht, Aktivitäten etc. ausgeht und ein Nachfragen und Anregen von meiner Seite aus, nicht mehr in diesem Maße notwendig ist > Inklusion als Selbstverständlichkeit in schulischen Miteinander.
S1-03	dass die Schüler der Regelklasse nicht mehr optimal gefordert und gefördert werden können, weil die Beschäftigung mit den Behinderten sehr viel Zeit in Anspruch nimmt; Enormer Mehraufwand an Vorbereitungen und Besprechungen, die von Lehrer nicht mehr zu bewältigend sind (zeitl. [sic] u. nervliche Belastung!)	(+) viele gemeinsame Projekte; (-) Der Kontakt außerhalb der Unterrichtszeiten z.B. In den Pausen hält sich in Grenzen.	(+) Manche Schüler lernen andersartige Menschen zu akzeptieren und mit ihnen umzugehen; (-) für die Schule bedeutet dies (falls Inklusion zum Regelfall wird) die Sorge, die Regelschüler nicht mehr optimal fördern zu können.	Sehr positiv ist die hervorragende Zusammenarbeit mit den Sonderschulkolleginnen, die auch für die beh. Kinder vollverantwortlich sind. Alleine wären die zahlreiche Projekte nicht durchführbar gewesen.	Dass der Klassenraum der beh [sic] Kinder räumlich näher am Klassenzimmer der Regelklasse wäre.
S2-01	Mangelnde Abstimmung > Mangelnde Personalnot	N/A	Rücksichtsvollerer, sozialerer Umgang	sozialer Umgang wird schon von klein auf gelernt;	Klares Konzept; Mehr Einflussmöglichkeiten der

				Behinderung = nicht Unnatürliches	Sonderschul-(Betreuungs)Lehrer
S2-02	Ich habe Angst, dass aus Geldmangel zu wenig zusätzliche Lehrkräfte u. Begleiter (Förderschullehrer) bereitgestellt werden und in jeder Unterrichtssituation aus Verfügung stehen; Nicht alle Fächer eignen sich in allen Klassenstufen.	Die derzeitige Gruppe /Außenklasse behinderter Schüler verlässt im Sommer unsere Schule (7 Sch.); In den letzten Schuljahren nahm die Integration in die Regelklasse immer mehr ab; Auch waren andere Inhalte für die "Förderschulkinder" für die Bewältigung ihres späteren Lebens wichtiger, als der Stoff der Realschule!; so waren sie öfter unter sich.	Das Verständnis für einander hat zugenommen; Unsicherheit im Umgang mit einander wurde geringer.	Sch. Helfen sich gegenüber; Sch übernehmen soziale Verantwortung.	müsste sich mit den Kolleginnen und Kollegen der Außenklasse (Förderschule) besprechen; sicher das Miteinander noch verstärken. Problem: das kostet Zeit, deshalb wäre eine Entlastung dringend nötig!
S2-03	N/A	Es war einfach so, dass die Kinder mit Behinderung am vielen Sportangeboten nicht teilnehmen konnten oder wollten.	Ich denke keinen großen Auswirkungen. Wobei Schüler mit Behinderung zum Alltag gehören und als nichts Besonderes aufgefasst wird.	Im Sport entsteht eine positive Grundstimmung durch die Kinder mit Behinderung. Es wird mehr Rücksicht aufeinander genommen.	Ich würde eine ganze Halle benötigen (nicht nur eine Hallenhälfte) um den Unterricht und seine Angebote individueller gestalten zu können. Ich bräuchte kleinere Gruppen.
S2-04	Für mich im Unterricht nur machbar, wenn die Zusammenarbeit auf bestimmte Fächer und Projekte beschränkt wird, da das "normale" Unterrichten viel zu anstrengend für behinderte Schüler ist > Erfahrungswert	... Sind integriert > nimmt mit steigenden Alter der Schüler ab; ... Fühlen sich integriert > immer	Positive Auswirkungen auf das Sozialverhalten der meisten Schüler	Die Zusammenarbeit mit den Kollegen der Sonderschule; die "erhöhte" Emotionalität	Kollegen, die in dieser Klasse unterrichten, müssten für den Einsatz stärker entlastet werden.
S3-01	Theorie oft anders mit hohen Zielen als in der Praxis umsetzbar	N/A	größere Akzeptanz von Behinderten; Ausdrücke "... Behindert" werden nicht immer genutzt	Projekte und Ausflüge; Theaterprojekt	Grad der Behinderung bei der Wahl der Außenklasse Mitschüler berücksichtigen; Anerkennung von Stunden für Vorbereitung und wöchentliche Treffen.
S3-02	Es kann passieren, dass Schüler der Sonderschule im sonderpädagogischen Bereich zu kurz kommen, da Ausstattung, Materialien oder Angebote einer Sonderschule nur bedingt genutzt werden können. Auch können die	Schüler abhängig	N/A	N/A	N/A

	Schüler der Regelschule "gestört" werden. Die Idee ist hervorragend, lediglich der Notendruck u.ä. behinderten ein freies Zusammenarbeiten.				
S4-01	Ich sehe, dass manchmal falscher Ehrgeiz Kinder und Lehrer überfordert und eine Integrativen auf "Teufel komm' raus" kontraproduktiv ist. Mir fehlt allerdings völlig, die Erfahrung diesbezüglich.	NO	In meiner Klasse hat sich die Integration der beiden Körperbehinderten Schüler positiv ausgewirkt. Rücksicht und Hilfe beim Rollstuhlfahren, Geduld bei Klassenfahrten. Auch gab es kontroverse Diskussionen bezüglich des Nachteilsausgleichs, das fanden manche ungerecht, da die beiden nicht geistigbehindert seien.	Ich sehe sehr viele gemeinsame Produktion von Kunst im Schulhaus, es finden gemeinsame Ausflüge statt, was ich sehr gut finde, es wird gekocht und gebacken, ein fantastischen Spielplatz ist entstanden... Der völlig normale Umgang mit behinderten Menschen wird Unverkrampt eingeführt. Für mich ist es auch, vielleicht vor allem eine Herzenssache.	In Bezug auf meine Klasse sehe ich kein Handlungsbedarf. Ich sehe nur am Rande, dass manche Kinder aus vielleicht falschen Ehrgeiz in den Regelunterricht eingegliedert werden sollen, da aber z. T. völlig überfordert sind.
S4-02	Probleme entstehen, wenn das ganze an Schulen aufgezwungen wird, ohne notwendige räumliche Ausstattungen, Personal, Kenntnisse	NO	Siehe Punkt 13. - Verbesserung im Sozialverhalten - Abbau von Hemmschwellen - Zusammenarbeit /- gehörigkeitsgefühl wächst.	Aufgrund der höheren Anzahl an Lehrern sind Projekte möglich, die einer alleine nicht bewältigen könnte - Behinderungen werden "vergessen" > alltäglich, dass jeder anders ist	N/A
S4-03	N/A	NO	Mehr Rücksichtnahme , mehr Toleranz, sich eigene Schwächen eingestehen, Behinderungen werden Selbstverständlicher - Kein Ausnahmestatus.	Auch schwierige Schüler nehmen im Unterricht auf behinderte Mitschüler Rücksicht. Behinderte und Nichtbehinderte Schüler profitieren [sic] voneinander.	N/A
S5-01	Überforderung der Schüler mit Behinderung / Individuelle Förderung der Schl [sic] mit Behinderung kann nicht in dem Maße, wie an einer Sonderschule, gewährleistet werden (Inkompetenz der Lehrer. Rahmenbedingungen) /Soziale Isolierung, weil keine	NO	Kontaktmöglichkeiten für Schl [sic] mit und ohne Behinderung / gegenseitige Rücksichtnahme/Verantwortung wird gestärkt.	Vielfalt / soz. Miteinander / Selbstverständnis um Umgang miteinander	festgelegte Besprechungszeiten innerhalb der Deputats / Bessere Räumlichkeit (Ausstattung von Nebenräume)

	Gesprächsbasis der Schüler mit geistiger Behinderung und keine geistige Behinderung besteht.				
S5-02	Es müssen dazu die Mittel bereit gestellt werden, die benötigt werden.	NO	Berührungsängste fallen.	In musisch-kreativen Fächern können sich alle fast gleichermaßen beteiligen.	Jede Inklusionsklasse braucht ein Nebenzimmer. Das funktioniert jetzt noch, weil wir eine Inklusionsklasse haben.
S5-03	Keine gute Vorbereitung der Lehrkräfte.	NO	besseres Schulklima	Ausbau der sozialen Fähigkeiten / vermehrt Kontakt mit 'besonderen' Menschen.	Zeitfenster für intensive Zusammenarbeit der Kollegen
S5-04	kein Konzept, keine Begleitung + Unterstützung	NO	Integration von Menschen mit Behinderung	Lustig / offene Lernformen / Zusammenarbeit der Lehrkräfte	mehr Unterstützung durch das Schulamt.
S5-05	Es gibt z.B. noch nicht flächendeckend in den allgemeinbildenden Schulen verankert. SchulleiterInnen und Lehrkräfte müssen ihre Bedenken und Ängste abbauen.	NO	Stärkung der sozialen Kompetenzen, Vorurteile, Barriere gegenüber Menschen mit Behinderung fallen.	man kann viel voneinander lernen, die Kinder überraschen immer wieder mit neuen Kompetenzen (z.B. Kind mit Down Syndrom). Arbeiten im Team (RL, Sonderschullehrer, Einzelbetreuer..)	Budget für inklusive Schulen muss neu geregelt werden. Rechtl. [sic] Fragen müssen geklärt werden. Personale Ressourcen müssen überdacht werden.
S5-06	N/A	NO	N/A	N/A	N/A
S6-01	teuer, zu dogmatisch, realitätsfremd, Absolutheitsanspruch. Missachtung der Leistung der Sonderschulen.	NO	Änderung sozialer Strukturen. Höhere Gewaltbereitschaft. Mehr Erziehungsprobleme.	neue Gesichter. Bessere Kognitive Leistungen von Neuzugängen.	Kommunikation mit Dienstaufsicht. Eingebundensein in Entscheidungsprozesse. Information von Ämtern/Behörden nicht nur "von oben".
S6-02	Die Inklusion kritisiere ich nicht. Man muss jedoch darauf achten, dass auch wirklich Ressourcen zur Verfügung gestellt werden. Zum Nulltarif geht das nicht. Wichtig ist auch, dass die Bedürfnisse der (Seh)Behinderten nicht übergangen werden.	NO	Schule wird "bunter". Klassen werden etwas größer > mehr Kontaktmöglichkeiten für die Schüler, mehr "Auswahl". Sehbehinderte Schüler profitieren von den Begegnungen mit den nichtsehbehinderten (>weniger "Schonraum-Wunsch" mehr "Alltagsrealität", nichtsehbehinderte Schüler werden "sozialer"	Selbstverständliche ggs. Unterstützung. Äußerung der Nichtsehbehinderte: "Behinderte sind völlig normal, benehmen sich genauso wie wir". Die Sehbehinderten lernen ihre Bedürfnisse zu formulieren (z.B. Vorhang bei Blendempfindlichkeit) und zu vertreten.	Bisher nur Inklusionsschüler der Rilke-RS > öffnen (=war eine Entscheidung des Schulamts), Mehr Projekte und Teamteaching [sic] > leider haben wir z. Zt. Keine Ressourcen dafür.
S6-03	Es werden keine	NO	Sie vermitteln den anderen ein	Interesse am "Anderssein";	Öffnung für weitere Schulen

	(Ausreichenden) Ressourcen bereitgestellt ("Kostenneutralität"). Dadurch kann die Zus. Arbeit und der Austausch mit Kollegen der Koop-Schule [sic] nur unzureichend stattfinden. Der Fokus der Inklusion liegt zu sehr auf der Integration von Nicht-Sehbehinderten Kindern mit starken sozialen Problemen und Vereinzelt traumatischen Erfahrungen. Eine Vernachlässigung der Sehbehinderten Kinder darf nicht stattfinden! Es sollte darauf geachtet werden, dass unsere Schule nicht zum Auffanbecken [sic] von Problematischen Schülern wird ! Ich wünsche mir die Bereitstellung von Ressourcen, um bei der Lösung sozialer Probleme Unterstützung zu haben.		Stück mehr "Realität" schule wird "spannender". Ein sozialer Austausch findet statt >nicht Sehbehinderten werden einfühlsamer, Sehbehinderte verlassen Ihren "Schutzraum". Mehr Kontaktmöglichkeiten unter den Schülern.	Gegenseitige Unterstützung; Voneinander lernen+profitieren; Rücksichtnahme; Artikulation der eigene Bedürfnisse (da Kleingruppe)	(Bisher nur Koop-Modell [sic] mit einer Schule); Bereitstellung dringend benötigter Ressourcen; Bessere Koop [sic] mit Partnerschule (Projekte...)
S8-01	Riesenbegriff, dessen Bedeutung der Integration des Einzelnen überlassen ist. Wenn es um das Zusammenleben von Menschen mit u. Ohne Behinderung geht, ist der Begriff "Integration" meiner Meinung nach völlig unpassend.	NO	N/A	N/A	N/A
S8-02	N/A	NO	N/A	N/A	N/A

7.3. QS: Questionnaires for pupils

	q8	q9
QS	Was gefällt dir sehr gut in deiner Klasse/Schule in Bezug auf dem gemeinsamen Unterricht mit Jungen und Mädchen/Mitschüler mit Behinderung?	Nenne ein paar Dinge, die du in deiner Klasse / Schule in Bezug auf dem gemeinsamen Unterricht mit Mitschülern mit Behinderung gerne ändern würdest!
S1-01	Sie sin net [sic] miteinander	Weil sie sie uns sagen
S1-02	dass alle Behinderten [sic] freundlich sind und manchmal mit uns spielen, dass gefehlt [sic] mir.	dass sie nichts kaputt machen.
S1-03	Das [sic] wir Auflüge machen	Sie sollten auf eine andere Schule
S1-04	Die Vorteile die wie durch die bekommen [sic] zb. Ausflüge	nix
S1-05	Ehrlich gesagt garnichts! [sic]	Also, dass wäre besser wenn wir nicht so viel mit den Behinderten zu haben! [sic]
S1-06	Das wir nicht so viel bezahlen müssen für Ausflug! [sic]	Das [sic] sie nur nicht so oft da sind also 1 im Monat.
S1-07	Es ist meistens lustig mit ihnen zu arbeiten. Es mach mir einfach meistens spaß.	gar nichts
S1-08	Es ist lustig mit den Behinderten zu arbeiten und es macht spaß	nichts
S1-09	Ich finde es ist nicht so schlimm das [sic] wir mit den Behindertenkindern was machen; Ich finde es gut das [sic] wir viel mit denen sachen [sic] machen.	N/A
S1-10	Das [sic] wir mit ihnen arbeiten dürfen; Irgendjemand ist auch sehr lustig.	Das sie nicht an den Haaren ziehen sollen. Und keine ausdrücke sagen. Und niemand kratzen. [sic]
S1-11	Nur die vorteile [sic] gegen über zu mir.	Nix wenn ich weitere Vorteile bekomme
S1-12	Die gruppenarbeit [sic] und es ist irgentwie [sic] immer lustig ich weiß nicht warum aber es ist so	Das [sic] sie nicht so laut sind
S1-13	nichts	Das [sic] sie in eine anderen Schule gehen.
S1-14	nicht sehr viel (nichts)	das [sic] sie einmal in zwei Monaten komen [sic].
S1-15	Nichts	Nichts
S1-16	gar nichts	das [sic] sie gehen und nie mehr auf die Schule kommen.
S2-01	in diesem Schuljahr fand für die 10. Klasse kein gemeinsamer Unterricht statt.	N/A
S2-02	Man lernt mit Behinderten umzugehen	Mehr gemeinsame Zeit in der Schule verbringen.
S3-01	Wie machen Theater proben	nichts
S3-02	Das [sic] sie zu hören [sic] und aufmerksam sind.	N/A
S3-03	Mann muss nicht viel nachdenken und es ist auch nicht schwer. Aber sons [sic] nichs [sic].	Wenn die Behinderten im Kochen mitmachen, spucken sie in das essen [sic] oder stecken ihre Finger rein. So was finde ich eckelhaft! [sic]
S3-04	Das [sic] sie manchmal hören wenn man ihnen etwas sagt, oder das [sic] sie sehr lustig sind.	Das [sic] andere nicht aus sie rumhacken oder dass sie sie ausnutzen.
S3-05	Das Theaterspielen, Kunst	Das sie im Unterricht [sic] schlagen
S3-06	ich bin gar nicht dagegen das [sic] wir mit Kindern mit Behinderung Arbeiten mir gäfelnt [sic] das!	nichs [sic] mir ist das so gut
S3-07	Wenn wie draußen Fußball spielen	es gibt nicht

S3-08	Mir gefällt manche wenn wir es nicht kapiere das sie kommen um uns zu helfen [sic].	Ich würde nichts ändern wollen.
S3-09	Sie lernen manches mit uns und man kann manchmal helfen.	nix
S3-10	Das [sic] wir nicht rechnen müssen und viel Spaß haben.	Das [sic] manche sachen [sic] z.B. Sport so wie jedes mal in Sport ist.
S3-11	Mir gefällt das [sic] man hier auf der Schule gut lernen kann	Eigentlich würde ich nichts ändern wollen
S3-12	Es macht of [sic] Spaß. Ich mag die Behinderten und ich finde sie net [sic]	Das [sic] sie besser aufpassen net [sic] rum schreien und so. Sie können ja nichts dafür!!!
S3-13	Wir machen Dinge die alle gleich gut machen z.B. wie ein Theaterstück	Mir gefällt nicht so manchmal ärgern sie hier manche und das [sic] sie nicht aufhören wenn man es ihnen sagt.
S3-14	Man lernt wie man mit ihnen umgeht und wie sie lernen.	Das [sic] wir sie genauso behandeln.
S3-15	Das [sic] wir mit Kinder mit Behinderungen viele Sachen machen (Kunst/Musik/Sport) es macht mir auch spaß die Kinder mit Behinderungen zu helfen.	Eigentlich würde ich nichts ändern aber das [sic] wir ein bisschen mehr unterricht mit den Behinderten Kinder hätten.
S3-16	Das [sic] man ihn meistens zeigen kann wie etwas geht.	gar nichts
S3-17	Das [sic] wir meistens für Theateraufführungen üben. (Wie haben bei so einem Wettbewerb schon mal gewonnen)	nichts
S3-18	Ich finde es sehr gut das [sic] wir zusammen viel unternehmen und ich mag die Schüler mit Behinderung.	nichts
S4-01	Weil man die Unterschiede gut feststellen [sic] kann.	Das [sic] man gleich behandelt wird. Und man besser aufgeklärt wird z.B. mit der zusammenarbeit [sic].
S5-01	N/A	Das [sic] sie nicht mehr so viel nerven. Das [sic] sie meine Konzentration nicht so stören sollten.
S5-02	Eig. [sic] nichts sie sind zu laut und auch nicht so nett	Das [sic] sie nicht mehr laut sind. Wir können meistens nicht lesen oder richtig konzentrieren. Sie sollten auch netter sein.
S5-03	Eher nicht so. Sie stören manchmal, auch wenn sie flüstern!	Sie sollten leiser sein !!!
S5-04	Manchmal ist es lustig mit ihnen, sie sind echt nett, das [sic] sie auch im Unterricht lustig sind.	Das [sic] sie mal im Unterricht mit machen [sic] würden und nicht ein paar Blätter. Das [sic] sie mehr freundlich sind !! Und nicht zicken!!
S5-05	gar nichts	Das [sic] sie nicht so laud [sic] sind
S5-06	Es geht	Sie sollen leise sein und nicht neben mir sitzen weil die so laut sind.
S5-07	Es ist meistens lustig.	Bei stillarbeiten [sic] soll jeder leise sein.
S5-08	Ja, das [sic] ich von ihnen irgend was anderes das [sic] ich nicht kenne [sic], Sie erzählen über ihr Land und anderes.	Das [sic] die Behinderten nicht unsere Privatsachen [sic]. Sie hören manchmal uns zu was wir reden.
S5-09	das [sic] sie Lustig sind wehränd [sic] dem Unterricht	das [sic] sie nicht zicken, keine Ausdrücke sagen keine andere sprache [sic] sprechen wehränd [sic] dem Unterricht...
S5-10	Ich finde es eigentlich nicht gut, weil die dan [sic] neben uns sitzen usw.. Und dan [sic] können wir uns nicht konzentrieren. Aber manchmal ist es lustig und man kan [sic] viel Spaß zusammen haben.	das [sic] die nicht neben uns sitzen würden. Und eigentlich wollte ich gar nicht das [sic] sie in unsere Klasse kommen.
S5-11	Es gefällt mir nicht immer aber sonst ist es eigentlich witzig	Sie reden sehr laut mit (den) ihren Lehrern(inen) [sic].
S5-12	Mir gefällt vieles aber man könnten wir noch ändern [sic].	Es stört wenn sie laut reden.
S5-13	Lehrerin schreib im Namen von Isidora: Gut ist, dass die Kinder sich kennen lernen.	nichts
S5-14	N/A	Dass sie nicht wegrennen. Dass sie nicht nerven. Dass nicht rumzicken. Dass

		sie keine Ausdrücke sagen.
S6-01	das [sic] wir wenige in der Klasse sind, das es die sehbehinderte und drei nicht [sic], Spielplatz	N/A
S6-02	das sie nicht gehenseld [sic] werden. Das alle gleichberechtigt werden.	nichts weil alles gut ist.
S6-03	Das [sic] wir oft alle gemeinsam spielen.	N/A
S6-04	mir gefällt das gut. Ich finde die Inclusion [sic] sehr gut.	gar nichts
S6-05	gut	gar nichts
S6-06	das [sic] man sehen kann das sie Sehbehinderten auch nur Menschen sind	Nichts.
S6-07	Ja, nicht Sehbehinderte helfen schon. Aber es gibt auch Situationen wo sowas [sic] nicht zutrifft [sic]. Ich bin aber zufrieden mit meiner Klasse.	Mir fällt dazu nichts ein.
S6-08	Dass die Kinder ohne Sehbehinderung uns helfen, falls wir z. B. etwas nicht sehen.	Ich weiß es nicht.
S6-09	Ja, die nicht Sehbehinderten Kidiz [sic] können uns helfen.	Die Schüler ohne eine Sehbehinderung sollen sozial sein!
S6-10	Es ist eine interessante Erfahrung finde ich. Mir gefällt es, wenn sie mir helfen.	nichts!
S6-11	Das [sic] man gleich behandelt wird. Es ist besser das [sic] meine Freunde ohne Sehbehinderung auch auf der Schule sind.	Nichts, es ist alles super
S6-12	Das [sic] man gleich behandelt wird.	Es ist alles ok in meiner Klasse.
S6-13	Ich finde es toll das [sic] die nicht Sehbehinderten den Sehbehinderten helfen können [sic] wen [sic] sie mal was nicht so gut erckenen [sic] können.	nein!
S7-01	Man kennt sehr viel von diesem Kind. Es ist manchmal interessant, was er für eine Phantasie hat.	Mehr Lehrer, die sich mit der Behinderung auskennen. Eine Aufsicht auf dieses Kind.

7.4. QP: Questionnaires for parents

	q4	q9	q10
QP	Welche Auswirkung hat Ihrer Meinung nach der gemeinsame Unterricht von Schülerinnen und Schüler mit und ohne Behinderung auf ihr Kind?	Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule?	Was würden Sie an das inklusive Bildungsangebot dieser Schule ändern?
S1-01	N/A	N/A	N/A
S1-02	Es hat gar keine Auswirkungen, mein Kind kommt mit den Behinderten Kindern sehr gut zurecht.	Das die Behinderten Kinder mit den nicht Behinderten Kinder Unterricht haben.	Behinderten gerecht z. B. einen Aufzug für Rollstuhlfahrer.
S1-03	Ich finde diese Bildungsangebot gut für Schüler ohne Behinderung. Meine Tochter hat Kontakt mit Kindern mit Behinderung seit 4 Jahre, sie akzeptiert diese Kindern, für mich selba [sic] wichtig dass mein Kind weist Kindern mit Behinderung sind auch Kinder.	in Leben gibts [sic] unterschiedliche Menschen. Ich hab noch nie gesehen dass mein Kind lachte oder zeigte auf Bechinderte [sic] Menschen, weil Sie ist schon 4 Jahre zusammen mit Kindern mit Bechinderung [sic], ich finde es gut.	Ich würde gern nicht ändern sondern noch verbessern Kontakt zwischen Kindern mit und ohne Bechinderung [sic] auch mit Freiarbeit z. B. (Singen, Teater [sic] spielen, Tanz) Sie können [sic] auch ein Bild, Große Bild zusammen malen nicht nur lernen.
S1-04	N/A	Das [sic] die Kinder lernen auf andere rücksicht [sic] zu nehmen.	N/A
S1-05	Der Unterricht ist dadurch lockerer und macht mehr Spaß.	N/A	Das [sic] man mit den Eltern der behinderten Schüler auch mal innerhalb der Klasse etwas macht.

S1-06	N/A	N/A	N/A
S1-07	Kinder mit und ohne Behinderung lernen [sic] sich besser zu akzeptieren.	Die Integration von Behinderten.	N/A
S1-08	N/A	N/A	N/A
S1-09	Der Umgang mit behinderten Kindern finde ich gut, da es das soziale Verhalten positiv beeinflusst [sic]. Allerdings ist der Umgang mit nichtbehinderten Kindern genauso wichtig für die Entwicklung meines Kindes.	Mein Kind macht es "Spaß" mit behinderten Kindern zu lernen - ihnen etwas beibringen.	habe keine
S1-10	N/A	N/A	N/A
S1-11	Berührungsängste werden verringert; Kinder bekommen ein größeres Verständnis für die Behinderten; Die Kinder lernen Rücksicht zu nehmen, auch wenn es nicht immer leicht fällt; Die Kinder lernen, daß [sic] Behinderte nicht schwache Seiten, sondern besondere Fähigkeiten haben.	Siehe 4	Die Schüler könnten auch einmal in der "Behinderte Schule" am Unterricht der "Außenklasse" teilnehmen oder eine Führung durch die Schule veranstalten.
S2-01	höhere Sensibilität im Umgang mit Menschen mit Behinderung, andere Wahrnehmung, Unbefangenheit.	gemeinsame Aktionen wie z.B. Klassenfahrten, Wandertage...	N/A
S2-02	Besserer Zusammenhalt, soziales Engagement, sieht nicht alles als salbverständlich.	Fördert die Rücksichtnahme im Umgang mit Schwächeren; Fördert die behinderten Schüler; Übernahme von Verantwortung für die behinderten Schüler	Die Schule hat sich sehr bemüht und das wirklich gut gemacht. Es entstand eine sehr feste Bindung zwischen Behinderten + nicht-behinderten und auch zwischen den Eltern. Sehr wichtig für die Bindung war sicherlich, daß [sic] einige Schüler schon seit der Grundschule zusammen waren.
S3-01	Meine Tochter hat keine Behinderung, sie hat auch keine Mitschüler die eine Behinderung haben; Auch wenn es der Fall wäre sehe ich kein Problem damit denn dann lernen die Schüler wie man mit kranken Leuten umgehen soll und haben respekt [sic] vor ihnen.	Zusammenhalt der Klasse; dass die Mitschülerinnen [sic] /Mitschüler sich gegeneinander helfen; dass man zusammen Gruppenarbeiten machen kann.	mehrere Kurse wie z.B. Mathekurs, Englischkurs nicht nur 1x wöchentlich sondern täglich 30 Minuten oder so; Hausaufgabebetreuung [sic].
S3-02	N/A	N/A	N/A
S3-03	Sie lernen ein anderes Sozialverhalten. Sie sehen das (sic) es Kinder gibt denen es schlechter geht.	Das z.B. auch Ausflüge wie nach Tripsteill gemeinsam gestaltet werden. Und das bei Aufführungen ein gemeinsames Programm gemacht wird.	Keine Angabe
S3-04	Dadurch wird "das Anderssein" für die Kinder ganz normal. Geht offener und natürlicher mit Behinderten Kindern um; sieht, das es anderen "schlechter" geht.	Jeder kann seinen Beitrag, auf die Art und Weise leisten, wie er kann.	spontan fällt mir nichts ein.
S3-05	Die Schüler werden einfühlsamer, gegenüber anderen Schüler.	Die nicht Behinderten Schüler, werden Verantwortungsbewußter [sic] und Schritt für Schritt mit dem Thema Behinderung angenähert.	Das mehrere AGs angeboten werden.
S3-06	Wir haben keine Problem damit.	Mein Sohn kann jetzt besser damit umgehen. Wenn	Sie machen schon viel, in andere Schule sollten Sie

		die Kinder in Grundschule keine Kontakt haben mit Behinderte Kinder, dann fehlt ihnen schwer damit um zugehen [sic]; Ich finde sehr positiv.	des [sic] auch machen das Behinderte Kinder reinkommen.
S3-07	Sehr positive Auswirkung auf das Sozialverhalten-Rücksichtnahme auf schwächen anderen und Umgang mit Behinderte.	Projekte: gem. Theaterstück >Schülerpreis 2010 >dadurch Anreiz zu weiteren Engagement; Im gem. Unterricht wird Rücksichtnahme "gelernt" > positive Auswirkung auf das Sozialverhalten; Erkennen der eigenen Stärken und Schwächen gefördert.	N/A
S3-08	Die Kinder lernen damit umzugehen. Sie akzeptieren das [sic] Schüler alle gleich sind und das [sic] es keine unterschiede [sic] geben darf.	das [sic] es keine Unterschiede gibt; das Kinder mit Behinderung die chance [sic] bekommen sich zu integrieren.	N/A
S3-09	Förderung des Sozialverhaltens; Keine Diskriminierung durch Unwissenheit; Umgang mit Behinderungen; Aufklärung	Kinder lernen mit Behinderungen umzugehen; Aufbau des Sozialverhaltens.	N/A
S3-10	Ich finde es gut, dass mein Kind mit behinderten Kinder ist. So lern mein Kind den normalen Umgang mit behinderten Kinder.	Mein Kind hat dadurch Respekt für behinderten Kinder.	N/A
S3-11	..., daß [sic] mein Kind unbefangen(er) auf Schüler / Menschen mit Behinderung zugehen kann.	..., daß [sic] Schüler ohne Behinderung mit Schülern mit Behinderung täglich zusammen sind, und die unterschiedlichen Probleme in den verschiedensten Situationen kennen lernen.	nichts
S3-12	N/A	N/A	N/A
S3-13	N/A	Weil es die Kinder spass [sic] macht wen [sic] die Unterricht zusammen haben, und etwas unternehmen können.	N/A
S3-14	Ich finde daß [sic] mein Sohn viel besser mit Mitmenschen umgeht, seit er mit Behinderten zusammen ist. Den Behinderten tut es auch gut daß [sic] Sie mit "normal gesunden" Kindern zusammen sind.	Die Kinder lernen soziales Verhalten.	N/A
S3-15	N/A	Eigentlich [sic] alles, den Kindern macht schpas [sic] wenn sie miet [sic] dennen [sic] in unterricht [sic] was üben dann haben sie auch späse [sic].	Eigentlich [sic] gar nicht
S4-01	Hilfsbereitschaft steigt. Mit u. Für einander steigt.	Die Behinderte werden genau so behandelt wie die ohne Behinderung.	Ist alles eigentlich o.k. wie es umgesetzt wird.
S5-01	Eine positive Auswirkung	N/A	N/A
S5-02	Ich finde es gut das [sic] die Kinder mit Behinderung sich nicht wie Außenseiter fühlen.	Mir Gefällt eigentlich alles.	Hab keine => ! [sic]
S5-03	N/A	N/A	N/A
S5-04	Es fördert die soziale Kompetenz.	N/A	N/A
S5-05	Das [sic] die Kinder mehr Spaß haben und nicht im Unterricht abgelenkt werden.	N/A	Das [sic] die Kinder nicht mit den Behinderten Schülern Unterricht haben, weil es meinen

			Sohn/Tochter im Unterricht ablenkt.
S5-06	N/A	N/A	N/A
S5-07	N/A	N/A	N/A
S5-08	Es lern (sic), dass es Menschen mit Behinderung gibt und dass es nicht's [sic] schlimmes ist. Und dass es Menschen gibt, die Hilfe brauchen und aber auch, dass man von Behinderungen bei Mitschülern lernen kann, wie gut sie es ohne Behinderung haben.	Mehr Verständnis für andere Mitschüler. Mehr Hilfe anbieten. Dass die Kinder lernen mit Behinderung umzugehen und es etwas 'ganz normales' ist.	Dass es selbstverständlich wird, Kinder mit Behinderungen, egal welcher Art, aufgenommen werden. Und wenn es möglich wäre, die Eltern von nicht behinderten Kindern mit einzubeziehen, damit auch sie über die Behinderung der Kinder lernen können.
S5-09	Positiv: Der Umgang mit behinderten Menschen wird zur Selbstverständlichkeit, mein Kind hat seine Scheu abgelegt und sozialverantwortliches Handeln kennen gelernt. Negativ: Manche Kinder können recht laut sein während des Unterrichts, dadurch leider auch die Konzentration der Mitschüler.	Kinder lernen sozialverantwortlich zu handeln. Lehrer sind sehr verständnisvoll und tolerant. Mein Kind fühlt sich frei wiederholte Fragen zu stellen, denn keine Frage ist "zu blöd". Schüler lernen, dass Inklusionskinder genau die gleichen Probleme haben (Pubertät) und entdecken viele Gemeinsamkeiten.	Mein Kind hat den Wunsch, dass es regelmäßig z.B. 1 Std [sic] gibt, in denen die Schüler den Inklusionskindern den (aktuellen) Unterrichtsstoff in ihren Worten erklären dürfen. > Schüler möchten ihre Hilfe stärker einbringen.
S5-10	Meine Tochter hat sich am Anfang gewundert aber nach einiger Zeit ist das normal für sie geworden das [sic] auch Schüler in der Klasse sind die nicht so sind wie sie.	Die Gruppenarbeiten sind sehr gut da alle zusammen kommen sich daher auch kennen lernen so auch privat Kontakt haben, und sich auch gegenseitig helfen können	Das [sic] die Schließfächer kommen, das die Schüler nicht so viel tragen müssen [sic] das ist das einzige sonst bin ich sehr zufrieden mit der Schule und der Bildung.
S7-01	Ich hoffe, dass mein Kind den Umgang mit "andersartigen" Kindern lernt, ein soziales Verhalten pflegt und hilfsbereit ist und ein Bewußtsein [sic] für Menschen mit Behinderungen entwickelt.	Kinder lernen, dass auch "Behinderte" integriert werden können. Kinder verlieren Scheu bzw. Angst vor "Behinderten".	Ich glaube nicht, dass die Schule aktiv ein "integratives Bildungsangebot" bietet und eine bestimmte Anzahl Förderplätze bzw. entsprechendes Personal hat. Eltern des zu integrierenden Kindes müssen sich stark einbringen.

7.5. QP2: Questionnaires for parents 2

	q4	q7	q8	q16	q17
QP2	Welche Behinderung hat Ihr Kind?	Haben Sie sich privat über das Thema Inklusion zusätzlich informiert?	Warum haben Sie sich zusätzlich für die allgemeine Schule für Ihr Kind entschieden?	Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule?	Was würden Sie an das inklusive Bildungsangebot dieser Schule ändern?
S1-01	Down-Syndrom	ja: Fachtagung, "Gemeinsam Leben, gemeinsam lernen" Nov. 2010 Stuttgart Vaihingen Hegel Gymnasium	Weil ich der Meinung bin, daß [sic] Kinder sehr viel voneinander lernen.	Anreiz für meine Tochter zum lernen; normaler Umgang miteinander; Konflikte lösen lernen; unerwünschte Verhaltensweisen werden weniger; Hausaufgaben werden erteilt	Besser ausgebildete Fachkräfte; höhere Bereitschaft der anderen Lehrkräfte; Hilfestellung des Schulamtes und des Kultusministeriums für diese Schulform, damit die Lehrer vorbereitet sind (z. B. Studium)

S1-02	Down-Syndrom	Nein	N/A	N/A	N/A
S1-03	N/A	ja: Inklusionstag in Ludwigsburg	weil sich der Kontakt zu gesunden Kindern positiv auf unser Kind auswirkt. Unser Kind ahmt Gebärden anderer behinderter Kinder nach (Sprache, ...)	Kontakt mit gesunden Kindern; Horizont erweitert	gemeinsamer Sportunterricht, gemeinsamer Elternabend; Mehr Initiative auf Seiten der Hauptschule; Außenklasse ist eher in Bittsteller-Position
S1-04	Down-Syndrom	ja: Elterninitiative	Mein Sohn hat 4 Jahre die Grundschule am Ort besucht und sich dort sehr wohl gefühlt und sehr viel gelernt (Einzelintegration), sodaß [sic] für uns Eltern auch für die weiterführende Schule nur eine integrative Beschulung in Frage kam.	N/A	N/A
S2-01	N/A	Ja: durch meine Frau, die die Infoveranstaltung besucht hatte.	N/A	Sehr guter Zusammenhalt in der Klasse; Verantwortung übernehmen für die behinderten Kinder; gemeinsamer Unterricht + Aktivitäten, trotzdem wurden die Klassenziele erreicht.	Die Schule hat das sehr gut gemacht. Ich hoffe, daß [sic] das inklusive Bildungsangebot fortgesetzt wird.
S4-01	Frühkindliche Hirnschädigung durch Sauerstoffmangel	NO	N/A	N/A	N/A
S4-02	D. Syndrom	NO	Dass mein Kind lernt mehr (wie)? möglich von den Schülern ohne Behinderungen und im normalen sozialen Umfeld sich zu verhalten.	N/A	N/A
S4-03	Down Syndrom	NO	Weil ich finde, dass alle Kinder mit u. ohne Behinderung, so weit wie möglich, an einer gemeinsamen Schule unterrichtet werden sollten.	Das Miteinander von Behinderten u Nicht-Behinderten Schülern. Behinderung werden akzeptiert. Behinderte u Nicht-Behinderte lernen von einander.	N/A
S4-04	Down Syndrom + Autismus	NO	Da unser Kind genauso selbstverständlich [sic] zur Gesellschaft gehört wie Sie und ich.	Dass das Lernangebot auch mal anspruchsvoller ist. Das (sic) alltägliche Miteinander geübt wird soziale Kompetenzen aller gefördert werden. Mein Kind vorwiegend "normale" Vorbilder vor Augen hat.	Dass die G-Schule mutiger ist und sich nicht fürchtet unwillkommen zu sein oder zu stören. Transparenz - Elterninfo und Akzeptanz verbessern. Die Arbeit an und mit den Schülern stet und fällt mit der pädagogischen Kompetenz des Lehrers und der Zusammenarbeit mit dem Elternhaus. Dies sollte die

S5-01	Down Syndrom + Schwerhörigkeit	NO	Ein anders Schulmodell kommt für mich nicht in Frage. Leider gibt es im BW bisher keine wirklichen inklusiven Schulmodelle, sondern nur integrative und kooperative Modelle.	Alle Beteiligten bemühen sich sehr, trotz systembedingter Schwierigkeiten (zielgleich lernen, nicht differenziert, Frontalunterricht, viele Fächer, Fachlehrer und Fachräume) Arbeiten am gleichen Thema oder Fach möglichst differenziert (sh. oben) gute personelle Ausstattung sehr offene Lehrer und auch Eltern.	höchste Priorität haben. Schule sollte eine (echte) Gemeinschaftsschule werden. Wir wollen kein "inklusives Bildungsangebot" für einige wenige Kinder, sondern eine echte "Schule für Alle"
S5-02	N/A	NO	N/A	N/A	N/A

7.6. QP3: Questionnaires for parents 3

	q4	q7	q9	q10
QP3	Welche Auswirkung hat Ihrer Meinung nach der gemeinsame Unterricht von Jungen und Mädchen mit und ohne Sehbehinderung auf ihr Kind?	Warum haben Sie sich für ein inklusives Schulmodell für Ihr K entschieden?	Was gefällt Ihnen am gemeinsame Unterricht in dieser Schule?	Was würden Sie an das inklusive Bildungsangebot dieser Schule ändern?
S6-01	positive Auswirkungen aus das soziale Verhalten	weil wir es gut fanden wenn Kinder mit Handicap und ohne von einander lernen können.	Kleine Klassen. Das auf die Schüler eingegangen wird u. sie ernst genommen werden. Guter Lernerfolg.	keine
S6-02	Inklusion ist nur sinnvoll und machbar, wenn auch ausreichend personelle Ressourcen dafür bereit gestellte werden. Inklusion wird auch an dieser Schule scheitern, wenn sie als Auffangbecken für problematische Schüler genutzt wird, die aus anderen Regelschule rausgeflogen sind.	N/A	Kleine Klassen. Gutes Kontakt untereinander. Gutes Kontakt zu den Lehrer.	mehr Außenangebote für die Schülerinnen und Schüler. Gemeinsame Angebote zusammen mit anderen Schulen.
S6-03	Unser Sohn hat sich seit der Inklusion positiv verändert. Es hat sich nach unserer Meinung, eine harmonische Klassengemeinschaft gebildet.	Kleiner Klassen; inklusive Betreuung; besseres soz. Verständnis zu Mitschülern/Mitmenschen erlernen	Gegenseitige Akzeptanz. Inklusive Betreuung der Kinder.	N/A
S6-04	N/A	N/A	N/A	N/A
S6-05	Ich finde den gemeinsamen Unterricht sehr gut für die soziale Kompetenz meiner Tochter.	meine Tochter hat ADHS und sich damit auf die Regelschule schwer getan.	Kleine Klassen. Eingehen auf einzelne Schüler. Normaler Umgang mit Behinderung ist alltäglich, gut für's [sic] Sozialverhalten.	N/A

S6-06	Ein gesundes Verstand, Meine Tochter lernt, dass nicht alle die gleiche "Ausrüstung" zum leben haben, jedoch genau so viel Chancen wie sie haben, ein Schulabschluss zu bekommen zum gewünschten Ziel anzukommen.	Die Chancen ein Unterricht in einer kleine Klasse zu bekommen, d.h. der Lehrer kann eher auf jede Schüler eingehen als wie in einer Regelschule.	N/A	N/A
S6-07	Die Kinder lernen dabei tolerant miteinander umgehen.	Schüleranzahl pro Klasse ist gering. Jeder Schüler wird drangenommen und gefördert. Atmosphäre ist ruhiger und freundlicher im Gegensatz zur Regelschule.	die behinderten Kinder fühlen sich nicht mehr ausgegrenzt. Die Kinder lernen voneinander.	Da wir in dieser Schule noch nicht so lange da sind (2 Monate), konnte ich noch nicht so richtigen Erfahrungen mit dem integrativen Bildungsangebot sammeln. Daher noch keine Verbesserungsvorschläge.
S6-08	Die Kinder lernen die Welt von der "andre Seite" zu sehen + zu akzeptieren, dass man Rücksicht aufeinander nehmen muss. Das Sozialverhalten ist anders.	Weil die Regelschule mit der Sehbehinderung nicht umgehen wollte.	Sozialverhalten; Ganztageschule; kleine Klassenstärke; Individuelle Förderung; Engerer Kontakt zw [sic] Eltern + Lehrern; Kein Motto "Friss oder stirb" wie andre Regelschule; Verständnis füreinander.	Ganztagesangebot auch auf Mit + Fr erweitern; Evtl. Hausaufgabenbetreuung anbieten um die Kinder ins richtige "Fahrwasser" zu bringen > Disziplin (wir in vielen schwierigen Familienverhältnissen nicht gelernt)
S6-09	Andere Kinder lernen mit Sehbehinderungen oder anderen Behinderungen umzugehen; Mehr Verständnis; Keiner wird mehr ausgeschlossen.	N/A	dass auch Kinder mit andren Schwierigkeiten (Körperlich!) die Möglichkeiten dieser Schule nutzen können.	N/A

8. Index for the in-depth interviews

Recording 1: Interview with headmaster

Recording 2: Interview with a member of parent 2

Recording 3: Interview with mainstream pupil

9. Example of the categories of open questions

9.1. Example of the process of categorizing the open questions for parents 2

Question N°	4 - Welche Behinderung hat Ihr Kind?		8 - Warum haben Sie sich zusätzlich für die allgemeine Schule für Ihr Kind entschieden?		16 - Was gefällt Ihnen am gemeinsamen Unterricht in dieser Schule?		17 - Was würden Sie an das inklusive Bildungsangebot an dieser Schule ändern?	
Questionnaire N°	Quote from the questionnaire	Categories	Quote from the questionnaire	Categories	Quote from the questionnaire	Categories	Quote from the questionnaire	Categories
S1-01	Down-Syndrom	1	Weil ich der Meinung bin, daß Kinder sehr viel voneinander lernen.	1	Anreiz für meine Tochter zum lernen; normaler Umgang miteinander; Konflikte lösen lernen; unerwünschte Verhaltensweisen werden weniger; Hausaufgaben werden erteilt	1, 3, 5	Besser ausgebildete Fachkräfte; höhere Bereitschaft der anderen Lehrkräfte; Hilfestellung des Schulamtes und des Kultusministeriums für diese Schulform, damit die Lehrer vorbereitet sind (z. B. Studium)	1, 2, 5
S1-02	Down-Syndrom	1	N/A	-	N/A	-	N/A	-
S1-03	N/A	N/A	weil sich der Kontakt zu gesunden Kindern positiv auf unser Kind auswirkt. Unser Kind ahmt Gebärden anderer behinderter Kinder nach (Sprache, ...)	1, 5	Kontakt mit gesunden Kindern; Horizont erweitert	4, 5	gemeinsamer Sportunterricht, gemeinsamer Elternabend; Mehr Initiative auf Seiten der Hauptschule; Außenklasse ist eher in Bittsteller-Position	1, 2, 3
S1-04	Down-Syndrom	1	Mein Sohn hat 4 Jahre die Grundschule am Ort besucht und sich dort sehr wohl gefühlt und sehr viel gelernt (Einzelintegration), sodaß für uns Eltern auch für die weiterführende Schule nur eine integrative	2, 4, 5	N/A	-	N/A	-

			Beschulung in Frage kam.					
S2-01	N/A	N/A	N/A	-	Sehr guter Zusammenhalt in der Klasse; Verantwortung übernehmen für die behinderten Kindern; gemeinsamer Unterricht + Aktivitäten, trotzdem wurden die Klassenziele erreicht.	2, 3, 5	Die Schule hat das sehr gut gemacht. Ich hoffe, daß das inklusive Bildungsangebot fortgesetzt wird.	6
S4-01	Frühkindliche Hirnschädigung durch Sauerstoffmangel	1	N/A	-	N/A	-	N/A	-
S4-02	D. Syndrom	1	Dass mein Kind lernt mehr (wie)? möglich von den Schüler ohne Behinderungen und im normalen sozialen Umfeld sich verhalten.	1, 2	N/A	-	N/A	-
S4-03	Down Syndrom	1	Weil ich finde, dass alle Kinder mit u. ohne Behinderung, so weit wie möglich, an einer gemeinsamen Schule unterrichten werden sollten.	3	Das Miteinander von Behinderten u Nicht-Behinderten Schülern. Behinderung werden akzeptiert. Behinderte u Nicht-Behinderte lernen von einander.	1, 4	N/A	-
S4-04	Down Syndrom + Autismus	4	Da unser Kind genauso selbstverständlich zur Gesellschaft gehört wie Sie und ich.	3	Dass das Lernangebot auch mal ausdrucksvoller ist. Das alltägliche Miteinander geübt wird soziale Kompetenzen aller gefördert werden. Mein Kind vorwiegend "normale" Vorbilder vor Augen hat.	1, 3, 5	Dass die G-Schule mütiger ist und sich nicht fürchtet unwillkommen zu sein oder zu stören. Transparenz - Elterninfo und Akzeptanz verbessern. Die Arbeit an und mit den Schülern stet und fällt mit der pädagogischen Kompetenz des Lehrers und der Zusammenarbeit mit dem Elternhaus. Dies sollte die höchste Priorität haben.	1, 3
S5-01	Down Syndrom + Schwerhörigkeit	4	Ein anders Schulmodell kommt für mich nicht in Frage. Leider gibt es im BW bisher keine wirklichen inklusiven Schulmodelle, sondern nur integrative	3	Alle Beteiligte bemühen sich sehr, trotz systembedingter Schwierigkeiten (zielgleichlernen, nicht differenziert, Frontalunterricht, viele Fächer, Fachlehrer und Fachräume)	2, 3	Schule sollte eine (echte) Gemeinschaftsschule werden. Wir wollen kein "inklusive Bildungsangebot" für einige wenige Kinder, sondern eine echte	4

			und kooperative Modelle.		/Arbeiten an gleichen Thema oder Fach möglichst differenziert (sh. Oben) Gute personelle Anstattung sehr offene Lehrer und auch Eltern.		"Schule für Alle"	
S5-02	N/A	N/A	N/A	-	N/A	-	N/A	-

9.2. Categorization for the open questions of the questionnaires for parents 2

Question 4		Question 8		Question 16		Question 17	
Category number	Category description	Category number	Category description	Category number	Category description	Category number	Category description
1	Mental disability	1	Benefits of the interactions with pupils without D/SEN	1	Social interaction with pupils without D/SEN	1	Inclusive culture
2	Visual disability	2	Learning benefits for pupils with D/SEN	2	School environment and inclusive culture	2	Teaching and practical aspects for the inclusive work
3	Physical disability or Impairment	3	Principles and beliefs	3	Learning and teaching methods	3	Belongingness of all participants
4	Multiple disability	4	Continuing the IILP at the secondary level	4	Opinions towards disability	4	More Inclusion and less Integration
5	Autism	5	Other	5	Benefits of interacting with pupils without D/SEN	5	Other
						6	Nothing

